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BENNY SUWITO

Virtuous family as a cell to build a good society

A Study of Family

In the Light of John Paul II's Theology of the Family

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Presentation

Abstract: Family is the basic cell of society. The crisis of family life caused by ideologies in the contemporary age catastrophically affects social life. This situation appeals to the responsibility of the Christian family.

This thesis studies the Christian family as (ideally) a virtuous family in society, and seeks to provide some suggestions to deepen the study of family life and to enrich the accompaniment and family pastoral according to the Christian faith perspective. Saint John Paul II showed in his theological thinking the importance of the Christian family. Thus, we hope that this study, illuminated by his theology, can help to understand and realize the vocation and mission of the Christian family in society, as a miniature church or small home church (*Ecclesia domestica*).

The thesis begins considering the general situation of family life today. It goes on to illustrate the theology of John Paul II as a basis for this study. Subsequently, it develops a reflection on virtues, reflection that is the core of this thesis. On the basis of the results obtained in these three chapters, the thesis proposes what can be understood as a theology of virtues in family life. Finally, within the broader framework of Christian theology, the thesis presents the Christian family as the virtuous family. That is, as a family model living in society practicing the Christian virtues in all aspects of social life.

Keywords: virtuous family, Christian virtues, society.

Resumen: La familia es la célula básica de la sociedad. La crisis de la vida familiar causada por las ideologías en la época contemporánea afecta negativamente a la vida social. Esta situación llama a la responsabilidad de la familia cristiana.

Esta tesis estudia la familia cristiana como familia virtuosa en la sociedad. Proporciona algunas sugerencias para profundizar en el estudio de la vida familiar y para enriquecer el acompañamiento y la pastoral familiar en la perspectiva de la fe cristiana. San Juan Pablo II ha mostrado en su pensamiento teológico sobre la familia la importancia de la familia cristiana. Proponemos que este estudio, iluminado por su teología, pueda ayudar a comprender y realizar la vocación y la misión de la familia cristiana en la sociedad, como Iglesia en miniatura o pequeña Iglesia del hogar (*Ecclesia domestica*).

La tesis comienza considerando la situación general de la vida familiar en la actualidad. Luego trata de ilustrar la teología de Juan Pablo II como base para este estudio. Posteriormente, desarrolla una reflexión sobre las virtudes, reflexión que es el núcleo de esta tesis. Sobre la base de los resultados obtenidos en estos tres capítulos, la tesis propone lo que se puede denominar una *teología de las virtudes en la vida familiar*. Finalmente, sobre la más amplia base de la teología cristiana, la tesis presenta a la familia cristiana como la familia virtuosa. Es decir, como modelo de familia que vive en la sociedad practicando las virtudes cristianas en todos los aspectos de la vida social.

Palabras claves: familia virtuosa, virtudes cristianas, sociedad.

Nowadays, the study of family life is important not only for the family itself, but also for society. The family is called to become the seed of society. But it suffers from sickness because of some ideologies in a society which is affected by a serious moral crisis. Precisely, this crisis then encourages a reflexion to search the good way to reform and to rebuild the family life as the basis of society. The Church, as *the mother and magister*, relentlessly invokes the truth of the family life and even points an address to walk towards the solution of this problem: «In a particular way the Church addresses the young, who are beginning their journey towards marriage and family life, for the purpose of presenting them with new horizons, helping them to discover the beauty and grandeur of the vocation to love and the service of life».¹

However, the family's problem is not easy to solve because the restoration of family life cannot happen without a character change inside the family itself. Hence, all Christians that since the beginning consider that the family is the God's plan for humanity, strongly struggle to invite people, especially all families in the world, to keep and to protect the dignity of family life. They call for families to look at the family not only as a human institution but a community of persons that God has instituted since the beginning (cfr. Gen 1). Christians urge at first all Christian families to initiate the restoration for society: «Christians also have the mission of *proclaiming with joy and conviction the Good News* about the family, for the family absolutely needs to hear ever anew and to understand ever more deeply the authentic words that reveal its identity, its inner resources».²

Saint John Paul II, as the Pope of the Family, through his writings on family life, both *Familiaris Consortio* and *Gratissimam Sane* (the Letter on Family), gives an inspiration to re-establish the family through Christian faith. He knows that the revolution of the culture influences the family life. He firmly affirms that the family is «the first and vital cell of society»³ because society without the family life could not exist. That is to say, society depends on families as the root of its existence. Therefore, it cannot be ignored and negated that the reestablishment of society must be begun from the family life. This is the duty of all families together with society to think about the reformation for the family life. As Pope of the Catholic Church, John Paul II brings

1. FC 1.

2. Pontifical Council of the Family, *The Christian Family: Good News for the Third Millennium*, 25-26 January 2013.

3. FC 42.

back this reformation to the Christian theology to explain how the family life should design its life in accordance with God's plan. For him, the primary act to re-establish society through the family life, by understanding that the family is the image of the Holy Trinity and the miniature of the church (*ecclesia domestica*), finds its origin in God's love. This is the basis of theology that urges Christian family has a vocation and mission to build and establish the civilization of love.

Therefore, the awareness of this reestablishment of the family and society through Christian theology has encouraged this study to discover the Christian virtues, which has «love» as the primary of virtues, as the foundation of Christian life which establish the true life as Christian family. In fact, virtues in common sense are the nucleus of human life which many philosophers have seen. However, some ideologies from modern ages have broken this understanding so that virtues which should become the basis of human life are ignored, including in the family life. That is to say, people in family life ignore these virtues that make them obtain true happiness and good habits, instead they only obey to the laws or do whatever they like so that they cannot act in accordance with their dignity as the image of God.

The thesis I defended in front of the Thesis Tribunal had a threefold purpose, namely to propose a new way for theologians to see the family problem in accordance with the ethics of virtue, to help Christian family becomes aware of its duty as *domestic Church*, and to invite society, in particular the State, as the policy maker to understand that crisis of family life in society occurs because people do not practise virtues.

According to these three aspects of this thesis' purpose, we could say, first, that to reflect on family life requires not only a good theory on family, but also to understand it as human life characterised as moral life (acts *and* habits). Hence, it is necessary for theologians to understand family life by making a theological reflection through the moral virtue which guides families to be virtuous because only *persons* who act virtuously can manifest a true family life, as John Paul II said: «In order to be able to grasp the object of an act which specifies that act morally, it is therefore necessary to place oneself *in the perspective of the acting person*.»⁴. As current moralists like to say in our days, the correct perspective is the *first-person* perspective.

Second, Pope Francis said: «A theological doctrine that does not let itself be guided and shaped by the Church's evangelising purpose and pastoral concern is just as unthinkable as a pastoral plan that does not know how to treasure revelation and tradition with a view to better understanding and transmitting the faith.»⁵ Therefore, this thesis wants to help Christian family, as the subject of this research, *to know* its duty as miniature of the Church (*ecclesia domestica*) which educates its family life always and everywhere in conformity with the Church.

In third place, though the study on the family life has so many aspects, this thesis would like to propose and invite the State, as the policy maker in society, to be aware that family life has a vital role for the advance of social life. Therefore, the State should protect the existence of family from some ideologies which want to change the dignity of family life, as the now emeritus Pope Benedict addressed to the United Nations, dealing with the human family:

«Recognition of the unity of the human family, and attention to the innate dignity of every man and woman, today find renewed emphasis in the principle of the responsibility to protect. This has only recently been defined, but it was already present implicitly at the origins of the United Nations, and is now increasingly characteristic of its activity. Every State has the primary duty to protect its own population from grave and sustained violations of human rights, as well as from the consequences of humanitarian crises, whether natural or man-made».⁶

For achieving those purposes, this study of family life in the light of John Paul II's theology of the family was divided into five chapters. It described firstly the general situation of family life at the present time. Then, this spoke about the theology of John Paul II's as the foundation and basis for this study. Afterwards, it would develop a reflection on the virtues which was the core of the thesis. Based on the studies of these three chapters, this thesis subsequently proposed the theology of virtues in the family life. Finally, based on the Christian theology, this study presented the Christian family as the virtuous family. It is a model of family which lives in society by practicing Christian virtues in every aspect of social life.

5. FRANCIS, *Discorso Del Santo Padre Francesco alla Comunità Accademica del Pontificio Istituto «Giovanni Paolo II» per Studi Su Matrimonio e Famiglia*, Rome, 27 October 2016.

6. BENEDICT XVI, *Apostolic Journey to the USA and to UN: Meeting with members of the General Assembly of the United Nations Organization*, New York, 18 April 2008.

The text we present here in this extract is the fifth chapter of the entire thesis which was presented in School of Theology of the University of Navarre on 24 May 2017. It was a reflection on Christian family as the virtuous family in society with the mission to build a good society in the light of John Paul II's theology of the family. Christian family as a *domestic church* is the protagonist actor of social change in society. It reforms and re-establishes a good society with the Christian virtues through the education of family life and the grace of God. That is to say, Christian family which is the virtuous family, restores society in some aspects of social life, such as *social communication, social politics, social economy, and social ecology* through virtues education in family life (*human virtues*), and God's love (*supernatural virtues*) poured into human heart through the Holy Spirit (cfr. Rm 5:5).

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John Paul II's theology of family has provided an understanding that family has a social dimension, even this dimension is the foundation for society to which family, as the basic cell of society, has a responsibility to construct social life (See Chapter II). In his Apostolic Exhortation, *Familiaris Consortio*, the Holy Father, as the head of all bishops, also clearly affirms that «it is from the family that citizens come to birth and it is within the family that they find the first school of the social virtues that are the animating principle of the existence and development of society itself».¹

Certainly, this duty does not only belong to human families but also to Christian family which is the domestic church with a vocation from Christ to proclaim the mission of Christ and His Church. Hence, Christian family naturally is more than human families, that is «the first community called to announce the Gospel to the human person during growth and to bring him or her, through a progressive education and catechesis, to full human and Christian maturity».² Moreover, the Holy Father affirms that the Christian family is the fundamental of the civilization of love, thus Christian family, which has Christian virtues from the outpouring of the Holy Spirit, and centres on Christ who is the origin of love, has a responsibility to help and to establish a good society which is God's plan from beginning,³ in order to avoid broken families that can consolidate a specific form of «anti-civilization».⁴

Therefore, I will present in this last chapter of my thesis some theological reflexions on Christian family illuminated by John Paul II's theology on family. Christian family, *as the centre and the heart of the civilization of love*, is the virtuous family which practises Christian virtues to be an actor of change to re-establish a good social life in society. That is to say, Christian family, which is a community of persons where each of members live virtues within the family, practise those virtues in social life. Christian family becomes an icon for

other family in society; it teaches and promotes Christian virtues, which can construct the civilization of love in society, to other families.

I will divide this chapter into five parts to explain how the Christian family, as the virtuous family in society, can practise Christian virtues in some aspects of social life, such as *social culture, social communication, social politics, social economy, and social ecology*.

1. CHRISTIAN FAMILY AND SOCIAL CULTURE

As the domestic church, the Christian family, which is a miniature of church and a virtuous family, has a vital role in society to promote the Christian culture which always defends the human life. Thus, this first subchapter would like to describe how the Christian family, as the sanctuary of life and the founder of culture of life, fights the culture of death in society which breaks and destroys the truth of human life, in particular the aspect of the new culture that attacks *the truth, the dignity and the sanctity of the family life*.

1.1. *The Culture of death in Society*

Culture and society are two different things that cannot be separated from each other. Every society has its culture. However, «What is culture?» Among many definitions and descriptions, culture may be seen as derived from Latin, «*colere*» which means «to cultivate».⁵ In the relationship with human beings, «culture» means the cultivation of the realities found in human beings. John Paul II in his Speech to the UNESCO defined culture: «Culture is a specific way of ‘existing’ and ‘being’ of man. The man always lives according to a culture of its own, and that in turn creates among men a bond which is also own, determining the inter-human and social character of human existence».⁶ Therefore, culture and a society have a significant relationship: *culture influences how society will be doing something for its community*.

Indeed, every society has its culture, but there are norms or law in every culture in society similar.⁷ It is natural law. This law is accepted by people around the world, the law on human life. Nevertheless, the corruptness of human life (not because human nature is corrupted but because of the personal sins and their consequences) impacts how the people respect their life, in particular, the family as the basic cell of society. As it has been said in the first

chapter, there are some ideologies that break human dignity nowadays: *materialism, utilitarianism, feminism, gender ideology*, etc. These ideologies promote a new culture that refuses the truth: «life derives from God». They establish «secular humanism» in which they believe that man is the centre of life.⁸ Man can do anything without God. They deny any religious dogma and supernatural things. Consequently, they justify every act towards human life, even to kill man by what they call «rational reason». Nevertheless, this consequence does not make society better than before, but there are a lot of violations of human life and dignity from this reality, such as *abortion, prostitution, euthanasia, and human trafficking*.

John Paul II, in his encyclical *Evangelium Vitae*, calls this mentality in society as «the culture of death».⁹ The Pope indicates that this culture begins from subjectivism mentality and radical freedom mentality.¹⁰ Of course, this culture brings consequences for society, that is, man is not more respectful to human being; he is cruel and violent. The Pope claims that this culture is not only a personal act, but it is structural act.¹¹ It means, this culture which develops in society is strong because it is the strength of social power in society which does this culture: «This culture is actively fostered by powerful cultural, economic and political currents which encourage an idea of society excessively concerned with efficiency».¹² Hence, the Holy Father emphasizes that this culture is a «conspiracy against life» from the State. «This conspiracy involves not only individuals in their personal, family or group relationships, but goes far beyond, to the point of damaging and distorting, at the international level, relations between peoples and States».¹³

Obviously, this culture influences and disturbs the small and important place in society, the family life. The family, which should be a place to establish the culture of life, sets up the culture of the death because the ideologies (subjectivism and radical freedom) have developed in society. Pope Francis, in his Apostolic Exhortation: *Amoris Laetitia*, explains and reminds how the changing of culture in modern time influences and destroys the essence of the family life. He said: «It is also evident that ‘the principal tendencies in anthropological-cultural changes’ are leading «individuals, in personal and family life, to receive less and less support from social structures than in the past’».¹⁴ Consequently, the Pontiff emphasizes that this culture annoys social life: the family life has a weak bonds, the family wants to decide what it wants; there are no permanent decisions; more and more people are choosing to live alone or simply to spend time together without cohabiting. Moreover, the Holy Father indicates that this culture makes family confused because there

are no truths, values and principles to provide guidance, and everything were possible and permissible.¹⁵ «The ideal of marriage, marked by a commitment to exclusivity and stability, is swept aside whenever it proves inconvenient or tiresome. The fear of loneliness and the desire for stability and fidelity exist side by side with a growing fear of entrapment in a relationship that could hamper the achievement of one's personal goals».¹⁶

Therefore, this culture which disturbs society, in particular, the families, cannot be allowed in society. Society needs to fight this culture with culture of life: the culture which protects and keeps human life. Well, the unique place that can establish this culture is the family.¹⁷ Although, it is true that the family indeed can be the actor of the culture of the death in society, but the family at the same place, is the founder of the culture of life (*it will be explained in the next subchapter*). It is the family who can repair this because the family is the first place of education which educates the culture of life. In other words, the culture of life grows and develops from the family.

1.2. *Christian family: The Founder of the Culture of Life*

It has been mentioned in the previous subchapter that Christian family is *the founder of the culture of life*. This affirms who Christian family is, as the virtuous family in society which has a responsibility to promote the culture of life which guides people in society to appreciate and respect human life. Thus, I will present here how Christian family can be a virtuous family which defends human life as its dignity as the sanctuary of life in society, in particular in family life.

1.2.1. The Sanctuary of Life

It is true that the family is the first place to establish the culture of life to attack the culture of death, as John Paul called: «the family is the heart of the culture of life.»¹⁸ However, the original sin that the first family had committed and especially the personal sins that have come afterwards, make human family have difficulty to know the truth. It is only the grace from God that can recuperate this, that is through the supernatural virtues from God.¹⁹ Christian families which have these virtues are called to help this situation. Indeed, it is not easy to change the culture of death, but Christian families take this responsibility as «*ecclesia domestica*» that by their nature has a duty to serve

and support the Church who represents Christ to establish the culture of life. Pope Francis emphasized this duty though it is difficult to do:

As Christians, we can hardly stop advocating marriage simply to avoid countering contemporary sensibilities, or out of a desire to be fashionable or a sense of helplessness in the face of human and moral failings. We would be depriving the world of values that we can and must offer. It is true that there is no sense in simply decrying present-day evils, as if this could change things. Nor it is helpful to try to impose rules by sheer authority. What we need is a more responsible and generous effort to present the reasons and motivations for choosing marriage and the family, and in this way to help men and women better to respond to the grace that God offers them.²⁰

Hence, Christian families, which become the mediator for society to manifest the culture of life, first at all, establish from inside their families to be more and more careful towards the family's situation in society. It means, Christian families should be more empathic to feel what happens in society. However, the important thing that they must do is to promote the culture of life from their house. In other words, they become the model of other families in society to be «the sanctuary of life» by showing society the virtues that they have as the Christian family, as Pope Francis said:

Truly Christian families are known by their fidelity, their patience, their openness to life, and by their respect for the elderly... the secret to this is the presence of Jesus in the family. Let us therefore propose to all people, with respect and courage, the beauty of marriage and the family illuminated by the Gospel! And in order to do this let us approach with care and affection those families who are struggling, forced to leave their homeland, broken, homeless or unemployed, or suffering for any reason; let us approach married couples in crisis or separated. Let us be close to everyone through the proclamation of this Gospel of the family, the beauty of the family.²¹

In fact, this mission as «the sanctuary of life», as Steve Kelmeller said, derives from the letter of St. Paul to Ephesian 3:14-15: «I bow my knee before the Father, from whom every family in heaven and on earth is named.»²² Steve Kelmeller asserted, «Scripture says that God is the original Family of Persons whose life is love. He saves us by transforming us into a family, His family. We imitate God, and God intends for us to participate in saving others in the same way He saves us».²³ Thus, the Christian family through its dignity as the family from God has the responsibility to protect human life. This responsibility is

not for its family, but is also for other families. The Christian families which have virtues establish their family to do in accordance with virtues, in particular, love, hope and faith. In this case, they love society; they hope that society can be saved; and they believe that God will help them to do this. Christian families cannot do it alone without the grace of God. They always do with Christ. Thus, Christian families struggle and fight the culture of death in their families before they do something for their society. They oppose every act which repudiates human dignity and life. They properly welcome and protect against the many attacks to which it is exposed, and develop in accordance with what constitutes authentic human growth.²⁴ Concretely, they oppose in their family life: *artificial human reproduction (In Vitro Fertilization)*, *sterilization of human reproduction*, *abortion*, *euthanasia*, etc. Christian families as virtuous families promote the true method about the family planning, such as natural family planning (Billings Ovulation Method). They respect the inseparable connection between the unitive and procreative meanings of human sexuality, they are acting as ‘minister’ of God’s plan and they ‘benefit from’ their sexuality according to the original dynamism of «total» self-giving, without manipulation or alteration.²⁵

Finally, the Christian family as «the sanctuary of life», which is the domestic church, is summoned to proclaim, celebrate and serve the Gospel of life. «This is a responsibility which first concerns married couples, called to be givers of life, on the basis of an ever-greater awareness of the meaning of procreation as a unique event which clearly reveals that human life is a gift received in order then to be given as a gift. In giving origin to a new life, parents recognize that the child, ‘as the fruit of their mutual gift of love, is, in turn, a gift for both of them, a gift which flows from them’.»²⁶ It means that Christian family secures its life to be helper for other; and to educate their children in the culture of life because this is the way to protect them from any ideology that attacks society.

However, the Christian families as the cell of society cannot work alone. Society has policies that influence social life and other families. Thus, the Christian family as «the sanctuary of life» needs to cooperate, collaborate and effort to active participate in society, such as the political and economic life (*it will be explained in the next part of this chapter*). Moreover, the Christian families as the domestic church always and every time have to listen and cooperate with the Church as the source of the Christian faith, as Pope John Paul II articulates:

In order to fulfil its vocation as the ‘sanctuary of life’, as the cell of a society which loves and welcomes life, the family urgently needs to be helped and supported. Communities and States must guarantee all the support, including

economic support, which families need in order to meet their problems in a truly human way. For her part, the Church must untiringly promote a plan of pastoral care for families, capable of making every family rediscover and live with joy and courage its mission to further the Gospel of life.²⁷

1.2.2. Fidelity of the Married and Family life

One of the social cultures which explodes society in the field of the marriage and family life is *infidelity*. It is a grave situation for society because this infidelity destroys social life. It means, man is not faithful with his dignity as a person in his married and family life. He ignored the truth of family life. It is the origin of the death's culture in society where man betrays God's plan. Man is not faithful any more to God (cfr. Gen 3). Thus, the infidelity to the marriage and family life is not only about marriage's divorce, but it is about how spouses are unfaithful towards the basic principles to live in their marriage and family life. In other words, the infidelity to the marriage and family life is when man and woman who are married do not obey the principle of marriage and family life that God has planned for man, such as *adultery*. Hence, the fidelity to the marriage and family life is an act of spouses with their children to follow the principle of family life.

Definitely, this infidelity in marriage and family life impacts to society, as it has been explained in the first chapter (See 1.3.1.), thus Christian family as the virtuous family promotes through its life the married fidelity. Christian family builds its family with «love», as the origin of the marriage and the family life, as John Paul II revealed: «The family has its origin in that same love with which the Creator embraces the created world, as was already expressed 'in the beginning', in the Book of Genesis (1:1)».²⁸ Moreover, he said also in *Familiaris Consortio* that this charity is the foundation for a community of persons in the family in order to live with fidelity: «The family, which is founded and given life by love, is a community of persons: of husband and wife, of parents and children, of relatives. Its first task is to live with fidelity the reality of communion in a constant effort to develop an authentic community of persons».²⁹

Hence, the Christian family is a virtuous family which has root in charity and struggles this fidelity against the culture of death in society. They always see a culture with «evangelical discernment»³⁰ that makes them understand that the marriage and the family life are not only human institution or contract between man and woman. Pope Francis articulated: «The mystery

of the Christian family can be fully understood only in the light of the Father's infinite love revealed in Christ, who gave himself up for our sake and who continues to dwell in our midst».³¹ Consequently, the Christian family is strong to face the family problems and persistent to struggle for the fidelity because Christians who choose to be married and to live as a family are faithful with their choice in their faith. Moreover, the Christian family believes that the matrimony is a sacrament in which is Christ himself who unites man and woman to be one family through matrimony.³² For this reason, the infidelity to the marriage and the family life, for Christians, is not only a break in a human commitment but also indeed the corruption of charity within Christ. As St. Paul said, «Husbands should love their wives, just as Christ loved the Church and sacrificed himself for her» (Eph 5:25).

Finally, the fidelity to the marriage and family life in Christian families, which is based on charity in Christ, means that they are faithful to the doctrine of the Church. This fidelity to the Church assists all Christians to do the truth in the married and family life. Moreover, the Christian family as the «ecclesia domestica» lives in its family life as the Church in order to establish the culture of life. Thus, the Christian families defend the culture of life in society with their faith within the Church. They realize and adhere with three goods of the marriage and family life that St. Augustine had indicated, that is, *proles*, *fides*, and *sacramentum*. These three goods of marriage and family life describe what a family is, which the Church struggles in society to fight with the culture of death. Therefore, the Christian family, as the virtuous family in society, always opens to human life by receiving the children, refusing adultery and only marries with one spouse, and admitting that the marriage and family life cannot be separated and are holy. In other words, the Christian families, as the virtuous families, understand that these three goods are authentic from God as the creator of the married and family life.

1.2.3. Educating Human Affectivity and Sexuality

In 1995, the Pontifical Council for the Family published a document on «The Truth and Meaning on Human Sexuality». This document generally is guidelines for parents to educate sexuality to their children. Basically, this document wishes to establish culture of life in society through the family which is facing the attack from the culture of death which promotes that human sexuality is only «thing» and exerts pressure to reduce sex to something

commonplace.³³ This culture humiliates the dignity of sexuality by depersonalizing and exploiting it: «from being the sign, place and language of love, that is, of the gift of self and acceptance of another, in all the other's richness as a person, it increasingly becomes the occasion and instrument for self-assertion and the selfish satisfaction of personal desires and instincts».³⁴ This fact needs a solution to repair the situation in society. Therefore, the family as the place for education has a duty to educate the truth of sexuality for founding the culture of life.

Christian families who are the virtuous families are the place to establish this culture. John Paul II indicates that Christians are invited to proclaim the Gospel of life by the faith in Christ: «At such times the People of God, and this includes every believer, is called to profess with humility and courage its faith in Jesus Christ, 'the Word of life'» (1 Jn 1:1).³⁵ It means, Christian virtues give Christian families guidelines from God through the Holy Spirit. Thus, the Christian families, by virtues, are aware that sexual education is not only for children, however it is for a husband and a wife as the primary actors of family who need to learn and educate each other to have the true meaning on sexuality.³⁶ Consequently, they build their family with love which is not only «Eros love» but also «agape love».³⁷ This is expected in order that the husband and wife love each other with their sexuality as two persons and not as spouses who have orientation in sexual activity. Obviously, the Pontifical Council for the family articulates: «Love is a gift of God, nourished by and expressed in the encounter of man and woman. Love is thus a positive force directed towards their growth in maturity as persons. In the plan of life which represents each person's vocation, love is also a precious source for the self-giving which all men and women are called to make for their own self-realization and happiness».³⁸

How do the parents, then, educate their children after they educate themselves? Firstly, Christian parents are virtuous parents; they naturally seek the virtuous way to educate their children in this case. Affectivity and sexuality are not two separated things, but those are integrated in human capacity. Consequently, virtuous parents educate these not through theory but through practice³⁹ in their roles in the family life. Parents who love their children will show their children that love as a father and a mother is different. It means, though a father and a mother love their children, a father has the proper way to love his children appropriate with his character as a man, and a mother will love their children as a woman. Indeed, a father will educate their children how to be a father for his son and to give a good experience about a husband for his

daughter, and to be a person who leads their children to achieve their future; whereas a mother will show their children a role to nurture their children as a mother for her daughter, and to have a good image as a wife for her son. Hence, homosexual couples who have adopted children, or divorced parents cannot educate this. Even, they will make chaotic parenthood (*See Chapter I*). These roles, as a father and a mother, indirectly also teach and educate their children on human sexuality because parents show children to express their sexuality through their duty as a father and a mother.

Furthermore, the Christian family as the virtuous family educates human sexuality in its family through a dialogue between parents and their children rooted in faith. It will help parents demonstrate to their children that human sexuality is a God's gift. Thus, parents must be prudent to talk about human sexuality to their children. Prudent parents do not talk about human sexuality whatever they want, but they always understand what children need, thus they must be careful to teach their children. They open themselves to their children, and give them an explanation without supposing the human sexuality is «taboo» in order that children cannot see sexuality as an object for use. The Christian parents, as virtuous parents, always teach their children that man must respect human sexuality because it relates with the dignity of man as person. Thus, they need to explain to their young children about sexual knowledge of their body in unity with dignity of person, as John Paul II emphasized: «the educational service of parents must aim firmly at a training in the area of sex that is truly and fully personal: for sexuality is an enrichment of the whole person-body, emotions and soul-and it manifests its inmost meaning in leading the person to the gift of self in love».⁴⁰ In addition, parents need to give this sex education to their children in appropriate with children's ages.⁴¹ It is for preventing children from obtaining misinformation on human sexuality from media mass, such as magazines, books, television, movie, or internet without understanding the true meaning of human sexuality.

Finally, virtuous Christian parents educate their children, when they are adolescent, to «walk as the children of the light» (Eph. 5:8) to face the moral sexual problem. Thus, they educate them not only about the moral prohibitions toward human sexuality, such as abortion, sex before marriage, and contraception, but they show them some Christians aspects that refer to Christian faith. It means, Christian parents are better to teach and educate their children some Christian values and virtues, such as faith, hope and love, in the family life than to give them only sexual knowledge; because «affective-sex education must consider the totality of the person and insist therefore on the integration

of the biological, psycho-affective, social and spiritual elements».⁴² Parents through their faith teach and educate their children to have relationship with God through spiritual life, such as reading the Bible, prayers, and living with Sacrament of the Eucharist. Moreover, parents explain to their children that «sexual relationship» is about love, thus couples who want to do this need to «wait» until marriage because «the language of the body calls for a patient apprenticeship in learning to interpret and channel desires in view of authentic self-giving».⁴³ Therefore, «parents lead their children to authentic freedom, actualized in the sincere gift of self, and they cultivate in them respect for others, a sense of justice, cordial openness, dialogue, generous service, solidarity and all the other values which help people to live life as a gift».⁴⁴

2. CHRISTIAN FAMILY AND SOCIAL COMMUNICATION

Social communication becomes rapid change in society nowadays, and people who do not know social communication are «illiterate». Christian family who lives in the world never ignores this development, even it must be an actor for this change and use this technology virtuously without falling to be addictive and forget the true meaning of communication. Hence, I will present here how Christian family as the virtuous family in society can understand what social communication is, and also to able educate their family member as a virtuous communicator in society.

2.1. *Challenges of Social Communication in Modern Life*

It is true that communication is important in social life. Society without communication cannot develop. That is to say, communication is one of the vital aspects of human life to establish well-being in society. In the twentieth centuries, «Nowhere today are people untouched by the impact of media upon religious and moral attitudes, political and social systems, and education».⁴⁵ It means, communication becomes a «new king» for every aspect of human life. A new technology rises in this century, and people use this technology to achieve their dreams. Undoubtedly, nobody in modern life is without having a product of information and communication technology. In every house in the family, there are television, computer, mobile phone, internet, etc. This is a good thing for society. People can communicate and

get information vastly from each other around the world to help their works and other aspects of their life.

However, this new technology has some others effects for society. The new communication technology, such as television, mobile phone and internet, changes human communication: the way, the media, and the content of communication. Thus it is true that this new information and communication technology, which progresses so fast, is like a coin that has two sides for society: it has advantages and disadvantages. Firstly, the advantages of this technology, as it has been mention above, bring people many facilities for their life. In contrast, this has also disadvantages, such as decreasing face to face relationship between people, disturbing human relationship, and increasing new criminality.⁴⁶ These realities in society cannot be avoided because every new technology has this impact. Society has the duty for these realities that is to guide in order that the technology can go in appropriate with its purpose.

Fundamentally, the impact of information and communication technology is the family life. The technology is making the family relationship distant, though it should make a relationship easier between spouses, or between parents and children.⁴⁷ The family life has a big challenge of this technology because «the modern means of social communication», as John Paul II said, «are tempted to manipulate the message, *thereby falsifying the truth about man*».⁴⁸ For this reason, the use of new technology, for instance, smartphone, that has many applications which have connection with internet to get various information and relationship, changes man's behaviours. Absolutely, it did not happen in the past when every people did not have any smartphone. Children actively have traditional and physical games with their friends in the garden; and parents have a lot of time for communicating with their children. Consequently, children nowadays almost every time play with their smartphone and forget their relationship with their siblings or friends. It happens also with parents. Parents do not have time for their children because they always connect with their virtual relationships or their business partners through their technological communications. This makes family relationship broken. The family life goes to crisis of communication though it should be easier by new technologies. Parents and children do not have a good relationship with each other.

Moreover, the information and communication technology through internet or television morally gives a bad impact for children in the family and for adult people in society, in particular, immoral content published in the media. For the children, this technology is interesting. They want to know this

technology; however, without protecting from their parents, children are easily to access and to watch some videos or movies such as pornographies. Absolutely, this makes children have bad behaviours, in particular sexual abuse, as José Francisco Serrano Ocejá noted: «A recent study had analysed that the behaviour of 700 youths between 12 and 17 years are sexually active and they who watched more sexual contents on the television bent their contemporaries in the frequency of pregnant leave their friends».⁴⁹ This brings consequences for children. They become sexual activists or adult's victims. Children who do not understand what pornographies are, are imitating porno acting in their activities that they get from internet and also have relationship with adults who have psychological disorder through chatting in the social media. Definitely, it is dangerous for children. While for adults, the information and communication technology brings negative impacts if they access pornographies website and watch so much of these pornographies in the internet. They will incline to do sexual abuses, like masturbation or paedophilia. Consequently, this will increase human trafficking and prostitution in society because adults demand to be provided with sexual activities.

Hence, these challenges of social communication in society are the social issues which need to be solved. The vital way for this is an education for people who use these, in particular children who are victims of the social communication deviations. It is easier for them to access social communication when these technologies are introduced to them. Indeed, these information communication technologies are positive products for people, but children who have tendency to know something without protection will get bad impacts from these technologies. Thus, parents as the leader of the family life take a responsibility to educate this. Society, especially government, has to make a regulation towards the distortions of social communication.

2.2. Social Communication for Christians

Christians, since the beginning, have known that communication is the way of God to communicate His plan. In the Bible, it is very clear that God did this, such as when He created the world (Gen 1-2), communicated His salvation to prophets, and then the biggest one when He gave his only Son to the world through the annunciation of the angel to the Virgin Mary (Luc 1:26-38). All of these articulate that communication is vital for salvation. It is the instrument of God to do his salvation for human beings. For this reason,

Christians appreciate the development of social communication that man has done. Even, Christians believe that this is a work of God through man to manifest the Gospel of the Lord in order that the Good news can be spread out in the world easily. Thus, Christians through the Church accepts this advance for social communication, as Pope Paul VI asserted in *Inter Mirifica*, 1963: «Man's genius has, with God's help, produced marvellous technical inventions from creation, especially in our times. The Church, our mother, is particularly interested in those which directly touch man's spirit and which have opened up new avenues of easy communication of all kinds of news, of ideas and orientations».⁵⁰

Indeed, the Church is aware that social communication can be a place for evil to take advantage to spread the culture of death for family life, as St. John Paul II noted that there is some bad illustration of family life in media, such as infidelity, sexual activity outside of marriage, divorce, contraception, abortion and homosexuality.⁵¹ Hence, the Church, as the Teacher for Christians, warns that Christians must be careful of this, and should try to promote the joy of salvation of Christ to the world through the social communication. Obviously, the Holy Father, in his messages for the 26th World Social Communications Day, emphasized this: «The Christian response to evil is, above all, to harken to the Good News and to make God's message of salvation in Jesus Christ ever more present. Christians have 'good news' to tell. We have Christ's message – and it is our joy to share it with every man and woman of good will who is prepared to listen».⁵² However, as the Pope said, Christians are truly witnesses of Christ, the duty for proclaiming Christ is never to force in order that the word of God can be accepted: «Christ, we remember, forced his teaching on no one. He presented it to all without exclusion, but left each one free to respond to his invitation. This is the pattern which we, His disciples, follow. We claim that all men and women have the right to hear the saving message which He left with us; and we claim for them the right to embrace it if it convinces them. Far from feeling any obligation to apologize for putting Christ's message at the disposal of all, we claim with full conviction that it is our right and obligation to do no less».⁵³

Therefore, Pope Paul VI articulated: «The Church, realizing 'that she is truly and intimately linked with mankind and its history' wishes by means of this initiative, proposed (...), to draw the attention of her children and of all men of good will to the vast and complex phenomenon of the modern means of social communication, such as the press, motion pictures, radio and television, which form one of the most characteristic notes of modern civilization.»⁵⁴

Christians do not repudiate the existence of technology of social communication. This technology is a human product to increase the quality of life. Even, Christians, as the disciples of Christ, protect this social communication from those by promoting the truth of social communication for human beings, as John Paul II indicates in his Apostolic Letter, *The Rapid Development*: «The world of mass media also has need of Christ redemption. To analyze with the eyes of faith the processes and value of communications, the deeper appreciation of Sacred Scripture can undoubtedly help as a ‘great code’ of communication of a message which is not ephemeral, but fundamental for its saving value».⁵⁵ Hence, Christians are invited «to follow the Lord’s command to ‘put out into the deep’: *Duc in altum!* (Lk 5:4)» towards this new technology.

Now, it is very clear that Christians accept and use the social communications as the way to proclaim the word of God and it is always to be done with Christ’s way. Thus, the social communication for Christian is the tools to build a society as Christ did. This media is a good instrument for communication to build society, as Pope Francis pointed out:

In a world like this, media can help us to feel closer to one another, creating a sense of the unity of the human family which can in turn inspire solidarity and serious efforts to ensure a more dignified life for all. Good communication helps us to grow closer, to know one another better, and ultimately, to grow in unity. The walls which divide us can be broken down only if we are prepared to listen and learn from one another. We need to resolve our differences through forms of dialogue which help us grow in understanding and mutual respect. A culture of encounter demands that we be ready not only to give, but also to receive. Media can help us greatly in this, especially nowadays, when the networks of human communication have made unprecedented advances. The internet, in particular, offers immense possibilities for encounter and solidarity. This is something truly good, a gift from God.⁵⁶

In addition, Pope Francis gave a guideline concretely for Christian how the communication can be at the service of authentic culture of encounter. He asserted that the communication can be the light of the Gospel if the communicator is aware of who «my neighbour» is (Lk 10:29) as a Samaritan who helps his suffering neighbour in the road. He said, «I find an answer in the parable of the Good Samaritan, which is also a parable about communication. Those who communicate, in effect, become neighbours. The Good Samaritan not only draws nearer to the man he finds half dead on the side of the road;

he takes responsibility for him. Jesus shifts our understanding: it is not just about seeing the other as someone like myself, but of the ability to make myself like the other. Communication is really about realizing that we are all human beings, children of God. I like seeing this power of communication as ‘neighbourliness’.⁵⁷

Finally, social communications for Christians, such as internet, social media, newspaper, and video are instruments for evangelizations. Christians do not oppose and look at the advance of social communication as the evil thing in modern life. However, it is true that it must be admitted that there are negative effects of this social communication, but Christians do not judge the social communications as the source of criminality. They gaze social communication is, as John Paul II called it, a «new culture»⁵⁸ to evangelize the Gospel to all nations. Therefore, Christians are invited confidently and with an informed and responsible creativity to join the network of relationships which the digital era has made possible.⁵⁹ Pope Benedict XVI indicated: «the truth of Christ is the full and authentic response to that human desire for relationship, communion and meaning which is reflected in the immense popularity of social networks».⁶⁰

2.3. *Christian family as the Virtuous Communicator*

Obviously, Christians deal with the importance of social communication in human life.⁶¹ Although some people said that social communications annoy the family life, Christians grasp that social communications are instruments of proclaiming the words of God. Consequently, the Christian family who is a family with Christian virtues implements this understanding in its family life. Christian families, who are parents and children, learn and educate to use social communication wisely. In other words, Christian families establish their families to be virtuous communicator in society. Particularly, parents of Christian families are called to teach their children how to live in a media environment in a way consonant with the dignity of the human person and service of the common good.⁶²

How, then, parents realize this virtuous communicator in the Christian family life? It must be admitted that this «new culture» is a challenge for Christian families. However, this does not weaken Christian families to educate and to realize the virtuous communicator in its family because Chris-

tian families do not only have human virtues, but also they have supernatural virtues. It means that Christian families as virtuous communicators live with Christian virtues which guide them to face various temptations in social communications. For this reason, Christian families, amidst a modern society with various social communications, set up Christian virtues as «fortress» to establish virtuous family communicators.

Therefore, in establishing the virtuous communicator, Christian families, first of all, learn how to have a good communication with God. It is the basis of all communication. It is impossible for man to communicate the truth if there is no communication with God. In other words, the human communication cannot be a virtuous communication without relationship with God. Thus, the Christian family as the virtuous communicator educates itself to have a communication with God through prayer.⁶³ In prayers, Christian families set up Christian virtues: faith, hope and love. Certainly, parents and children who love each other will do this because true communication is a virtue of love. This love makes man have an attention for other because love guides man to pray for others. Pope Francis, clearly, indicates this: «When parents put their newborn children to sleep, they frequently entrust them to God, asking that he watch over them. When the children are a little older, parents help them to recite some simple prayers, thinking with affection of other people, such as grandparents, relatives, the sick and suffering, and all those in need of God's help. It was in our families that the majority of us learned the religious dimension of communication, which in the case of Christianity is permeated with love, the love that God bestows upon us and which we then offer to others».⁶⁴

For Christian families, then, if a prayer becomes the first communication in the Christian families, Christian families will be virtuous communicators in society. They will use modern media communication virtuously. Christian families (parents and children) will prioritize the family communication among other communications in the home. It means that Christian families, although they do not extremely have all the time for their family, however parents and children take precedence to communicate among themselves. They know that they need to get information from social media, however they, by virtue of temperance, moderately control themselves to use social media because they know that «these media cannot replace the need for more personal and direct dialogue, which requires physical presence or at least hearing the voice of the other person».⁶⁵ Thus, Christian families do not prohibit their families to use information media and communication technology, such as television, mobile phone, internet, but Christian families (parents and children)

prudently use these tools limitedly, in particular when they have a reunion together at home, such as dinner together and the family meeting. They are going to leave communication tools to have a communication time for the family. Christian families do this because they know that the family relationship cannot be changed by social media.

In addition to limiting the use of information and communication technology, Christian families as virtuous communicators train themselves by virtues that they have to avoid misusing information and communication technology, in particular internet with its products which grow up rapidly nowadays. Indeed, «the Internet is a highly effective instrument for bringing news and information rapidly to people».⁶⁶ However, the internet has a dangerous influence to the children, such as pornographies and online gambling (though it is online games for adults), etc. Moreover, «Children, especially adolescents, are sometimes interested in and curious about sexuality and sexually explicit material».⁶⁷ Thus, Christian families who are virtuous families prudently use smartphone and others communication technology which have internet connection to keep away from immoral content. Definitely, they do not oppose this internet, but Christian families, as virtuous families with their conscience illuminated by faith, «have a duty to be selective and self-disciplined, that should not be carried to the extreme of walling themselves off from others».⁶⁸ Thus, Christian parents as «protagonist actor» in the families must become models and educators for their children. They accompany children to use social media and do not let them do it without mentoring. Parents discuss with their children about media social and indicate to them how to use it virtuously, as Pope John Paul II asked: «They are called to train their offspring in the ‘moderate, critical, watchful and prudent use of the media in the home’ (*Familiaris Consortio*, 76)».⁶⁹ Parents do this because they love their children and do not want them to obtain poisons. They should be like God, the Father who «did not give his children a snake when they asked a bread» (cfr. Mat 7:9).

Finally, Christian families as virtuous communicators in society struggle with the principles of human life, in particular the dignity of man as person. A good communicator will use social media to promote the truth about man, his dignity, his relationship with other people, and defend social justice. Christian families, who are families with virtues, look at social communication as media or tool and do not look at the information and communication technology as the goal of human life, as St. Thomas Aquinas said: «For man’s happiness consists essentially in his being united to the Uncreated Good (God)».⁷⁰ Defi-

nately, this information and communication technology, for virtuous communicator, is a bridge to achieve the true happiness in God. Man is not enslaved by this technology, but man is free to use this technology virtuously.

3. CHRISTIAN FAMILY AND SOCIAL POLITICS

The Christian family and society is a unity. It cannot close its eyes to participate in social life. The Christian family is the member and the actor of society. That is to say, the Christian family has a duty to establish a good society for their living. Politics, as Saint Pope John Paul II said: «the use of legitimate power to achieve a good common of society»,⁷¹ cannot oppose human dignity. Thus, the Christian family as the educator of virtues has a responsibility to participate in the social politics. It means, the Christian family prepares its children to be virtuous politicians in society. This is one of the contributions of the Christian family to make a virtuous society in accordance with God's will.

3.1. *Social Politics for Christian*

Social Politics is one aspect of life in society. It is about human power which reigns the world. God does not repudiate this human power in the world, since from the beginning, God has given to man a power to master the world (Gen 1:26). However, man is not God who can reign whatever he wants. It means, man though has a power from God, he bows to God. For this reason, God gave a king for Israel, when they asked him to have a king as other nation (cfr. 1 Sam 8:1-22). Even, he blessed the kings of Israel with anointing them, such as Saul, David and Salomon (cfr. 1 Sam 9:15; Sam 16:12; 1 Kings 1:33-34). However, God does not like kings who reign cruelly. God requires a king who always serves God through his people. Thus, social politics indeed is not contra God. It is about how man can rule his neighbours justly and put God as the Highest power.

This thought becomes the foundation for Christians, in which social politics is not only about human power. It is about how man in a society obtains an appreciation as person as Christ has taught. That is to say, politics must establish a community filled with love: *a community of love*, as Pope Benedict XVI said, «Without truth, without trust and love for what is true, there

is no social conscience and responsibility, and social action ends up serving private interests and the logic of power, resulting in social fragmentation».⁷² Christians cling to this as the source of politics. Jesus, in the Gospel, obviously emphasized the meaning of politics. He does not oppose the Caesar's rule (Mar 12:12-17). He accepts Caesar as the King who rules Israel. However, he has a principle for politics that Christ refuses the oppressive and despotic power wielded by the rulers of nations (cfr. Mar 10:42) and rejects their pretension in having themselves called benefactors (cfr. Lk 22:25).⁷³ It means, the Church which is the representation of Christ and Christians, who are the disciples of Christ, accept the human power, but it must be just and serve people. Therefore, Christians respect the human power, such as, a government, as St. Paul said:

Everyone is to obey the governing authorities, because there is no authority except from God and so whatever authorities exist have been appointed by God. So anyone who disobeys an authority is rebelling against God's ordinance; and rebels must expect to receive the condemnation they deserve. Magistrates bring fear not to those who do good, but to those who do evil. So if you want to live with no fear of authority, live honestly and you will have its approval; it is there to serve God for you and for your good. But if you do wrong, then you may well be afraid; because it is not for nothing that the symbol of authority is the sword: it is there to serve God, too, as his avenger, to bring retribution to wrongdoers. You must be obedient, therefore, not only because of this retribution, but also for conscience's sake. (Rom 13:1-5)

In fact, politics is important for society because it is about how to make decision for the well-being of society or nation, as John Paul II indicated: «The field of politics, which often delicate man decisions affecting the problems of life, education, economics, are taken and, therefore, dignity and rights of man, justice and peaceful coexistence in society».⁷⁴ For this reason, the Church as the representation of Christ in the world supports social politics. Despite the fact that, Christians believe that the only one who sovereigns the world: Christ,⁷⁵ Christians recognize the authority in society or nation. Even, the Church asks Christians to participate in social political life: «the lay faithful are never to relinquish their participation in 'politics'».⁷⁶ However, the Church is always consequent toward this politics; the Church promotes and supports the politic that defends human dignity. She always proclaims the truth of politics that appropriates with the dignity of man as person. In addition, the Church as an institution never interferes politics. The Church as an

institution is not a political organization or party. The Church only conveys to the nation and society the truth of politics.

Moreover, although the Church as an institution does not interfere with politics, she always takes care of social politics. She knows where her place is in society, as Kenneth R. Himes indicates: «At the center of the mission of the Church is the work of evangelization. The Church understands itself as charged with the task of spreading and proclaiming the message of Jesus that God's reign is near at hand, and people ought to respond to that reality by changing their lives, that is, by undergoing conversion».⁷⁷ It means, the Church is faithful towards her vocation from God to give man free from sins. Thus, she confronts some various concepts of the political authority, and to defend and propose a model of authority that is founded on the social nature of the person. This competence of the Church in political matter is not based on technical knowledge but due to the insights provided by faith as to the meaning and goal of human life.⁷⁸ It is why the Church does for the world as her mission from Christ who died to save man. The Church continues this duty from her Lord and Master. Indeed, the Church cannot interfere, but she educates Christians to build up a good social politics (it will be further explained in another section). The Church provides the social doctrine of the Church that indicates to Christians which politics is true. Christians can use this to understand what is true of political life. They have the foundations to proclaim the truth in society.

Therefore, Christians, as the people of God who live in the world but not from the world (cfr. Jn 15:19), participate in political life to demonstrate and to guard social politics in society. This participation of Christians does not mean that Christians or the Church want to be the new power in society.⁷⁹ It is only an expression of Christian faith that asks every Christian to get involved in social life, including social politics. Christians do what Christ has commanded that they have to love each other as Christ did: «*The commandment of mutual love, which represents the law of life for God's people, must inspire, purify and elevate all human relationships in society and in politics. To be human means to be called to interpersonal communion*», because the image and the likeness of the Trinitarian God are the basis of the whole of *human 'ethos'*, which reaches its apex in the commandment of love».⁸⁰ Obviously, this participation of Christians is to be involved in social politics because Christians wish to proclaim a salvation that Christ has given to all men. Among the Christian faithful, Lay people (*christifideles laici*) are those who have the direct responsibility to intervene in politics.

3.2. *Politics and Family life*

The politics in society or the State, with its role to make policies, has a vital impact for the family life. Consequently, society or the State in their politics cannot ignore this existence of the family because society without the family cannot be a good society. Carolina Montoro Gurich in his article, «Familia, Política y Política Familiar», explains that the changing world, which its technology, communication, impacts human life in society, including the family life.⁸¹ She emphasized that the industrialization in society changes a State to be concerned towards the family. It is not because a state is concerns with the family life, but because the state only thinks about how to get welfare. Consequently, the State assumed the function of the family. Apparently, this is a good policy for the family life, but in fact, it annoys the role of the family life. Caronila mentioned two things that influence the policy of the State: *the character of the family life* and *the relationship between its components, in particular, the authority in the family*.⁸²

Firstly, the character of the family life in society has changed. The family gets lost in its traditional role. She indicates that the family becomes smaller and smaller. A family has a small number of children. There are more divorces and cohabitation in the family life. Secondly, the change of the relationship in the family affected by the principle of democracy causes the shift of the paternal authority. It makes women have a new role in society. They work outside their home, to leave temporally their roles to be a mother in the house to fulfil her obligation as a worker. This is the impact of politics that the State has done for the family life. Indeed, the policy of the State to get involved in the family life, was supposed to be a good programme for the family, but in the reality, it destroys the family life. Therefore, it is necessary to have politics that helps the existence of the family life. It will encourage the State to make a new policy: «regulating educational content, giving priority to the acquisition of civic and coexistence values, collaborate in short with families as nothing more invigorates society and the economy that the development of freedom and responsibility of citizens».⁸³

In October 22nd, 1983, the Pontifical Council for the Family of the Holy See published the *Charter of the Rights of the Family*. This charter asserts the status of the family life in society. It demands firstly to the families themselves and all men and women of good will who commit themselves to do everything possible in order to ensure that the rights of the family be protected and that the family institution be strengthened for the good of all humanity.⁸⁴ This

charter then calls to the State through its politics to protect the rights of the family that are closely linked to the rights of the person. In fact, this charter is not only for a nation, but it is the charter for all countries in the world to take care of politics in the family life. The family is a fundamental community for society. It must be protected from any form which threatens its existence. Obviously, the charter articulates that the family is a unique community in which it is a community of persons, between man and woman with their children. It is not true that there is another form of «family». Therefore, society, in this case, the State must give a recognition to the family. In other words, society through the State must defend this community of persons because a society without families cannot exist as a society.

John Paul II in the letters to the family, *Gratissimam Sane*, proclaims that the family must be «the sovereign society».⁸⁵ He explains that the family is a community of love and life; a firmly grounded social reality. There is no human society that can run the risk of permissiveness in fundamental issues regarding the nature of marriage and the family. The family must be as it should be. Thus, the Holy Father claimed that the family as «the sovereign society» must be defended. The family is not only persons, but it is a community of parents and children, and at times a community of several generations. For this reason, the rights of the family, in particular, as it has been said in the charter of rights of the family, must be recognized. In fact, this is the voice of the Church as the institution that defends the dignity of person. The Church as institution does not involve in practical politics (those are proper to the lay faithful), but the Church always gives her voice to proclaim the truth, as the Holy Father indicates: «The politics has an essential dimension of ethic, because it is first of all a service for man».⁸⁶ In this case, the Church through her statement that the family is sovereign expects the State through its politics always gives freedom to the family. It means, the Government of the State may make policies for the family, however it cannot interfere with the existence of the family which *nota bene* is the community of person in society. Politics must serve the family life in society as the place for the formation.

Therefore, politics as the decision making in society or the State, is not individual politics in accordance with several politicians, but it always serves the dignity of person. In this case, politics must establish and provide the family policy in society because «the family, first of all, is a human reality with serious implications of ethic for the human development and a common good of society».⁸⁷ The State, then, through its government recognizes the rights of the family life. It is never the family being interfered by the politics.

Politics must ensure the existence of the family as the first cell of society. The State cannot discredit the family life by making some policies that destroy the family life, such as to legalize policies which oppose the family life: the use of contraception, abortion, euthanasia, etc.

3.3. *Christian Family as the Virtuous Politician*

The Church as institution, as it has been said above, does not interfere with the social politics, however the Church encourages the lay people to get involved in the politics.⁸⁸ They are the Church in the world, in families, in society, in politics. All Christians have the right and must participate in political life. The first place to educate the politics is in the family. The family is the protagonist to establish a good society. John Paul II articulates this duty for the family by quoting *Gaudium et Spes* in his Exhortation, *Familiaris Consortio*:

The social role of families is called upon to find expression also in the form of political intervention: families should be the first to take steps to see that the laws and institutions of the State not only do not offend but support and positively defend the rights and duties of the family. Along these lines, families should grow in awareness of being 'protagonists' of what is known as 'family politics' and assume responsibility for transforming society; otherwise families will be the first victims of the evils that they have done no more than note with indifference. The Second Vatican Council's appeal to go beyond an individualistic ethic therefore also holds good for the family as such.⁸⁹

The Christian family is not only human family, but the family which obtains a grace from God and has the duty more to establish a good society. «The Christian family, in fact, is the first community called to announce the Gospel to the human person during growth and to bring him or her, through a progressive education and catechesis, to full human and Christian maturity».⁹⁰ This duty of Christians derives from the relationship with Christ who asked his every disciple to be the witness of Christ, to proclaim and to promote the truth. All Christians by sacraments are bestowed supernatural virtues from God through the Holy Spirit to make them to be holy and always do as Christ does. This makes Christians become the people of God who always act in accordance with God's will. Thus, the Christian family, who is miniature of the Church, must be the first of all families that struggle for clean politics. It means, the Christian family as the virtuous family filled with virtues guides

political life by virtuous actions. In this case, the Christian family is called to be virtuous politician for society. The Christian family must be the witness in political life as a good politician in its society that always defends the truth. It is faithful to fight against any actions that oppose the dignity of person.

«How does the Christian family become the virtuous politician?» It has been said above that the Christian family is «the seedbed of society». It indicates that the Christian family who lives in Christian virtues has everything that society needs in its nature. This is an advantage for Christians to establish society by participating in politics. First at all, the Christian family has faith in Christ, as Clement Pulaski said, «Faith in Christ transforms the soul and leads us to become subjects of a kingdom that is not of this world».⁹¹ In addition, «Faith in Christ transforms not only the individual soul, but the whole society made up of those converted souls».⁹² Therefore, the Christian family who has faith in Christ and a capacity through its formations has prepared people who will be ready to enter society to give influences to the policies of the State. The Christian family does this because it understands that its faith in Christ guides it to know its duty as a miniature of society. As a consequence, the Christian family educates its family with both virtues, natural and supernatural virtues. These virtues will give indications and guide the Christian family to defend human life. They are virtuous politicians because they are not politicians who seek benefits for themselves, but who know their vocation from their faith. Indeed, they seek a common good for society by basic principles of human dignity. The Christian family, the family who understands this, will do this as a duty from God. It means that Christian family becomes people who respect human dignity because of its nature as disciple of Christ.

Therefore, virtuous parents teach their children to make virtuous policies for their family. This is an education for children to recognize how to be a virtuous society through their family life. The important thing that the Christian family must teach, then, to provide virtuous politicians is educating two virtues for politics: *virtue of solidarity* and *virtue of subsidiarity*. They teach these virtues to their children through their leadership in the family life and to respect the State as citizens. Firstly, parents, father and mother, demonstrate to their children how to be leaders in their house. Parents must be wise leaders for their children. They show their children that parents are the principal actors who have the responsibility to establish their family. Additionally, parents teach their children how to respect the State as citizens by Christian principle as Christ has taught: «giving what is being the right of the State and giving

to God what is being God's right» (cfr. Mat 22:21). This principle teaches children how the State must be respected, but people as religious persons cling to God's principles as the first principle of all principles in the world. If this education is not given to the family, parents and children cannot become virtuous politicians.

For this principle is in the human heart, parents teach their children how to listen to their «conscience». Politics without «conscience», that is the voice of God, will always seek the individual truth. That is to say, a politician who never listens to his or her conscience cannot become a virtuous politician. They will look for the advantages for themselves or their group than to serve the people to achieve a common good. This is the first thing that parents need to educate their children. It means that parents teach their children moral principles through their «conscience», which is the first place that always reminds a virtuous person to discern in making a decision. If parents do and educate this in their family life, their children will imitate and always obey God in every decision. It is virtuous education that prepare children for their future, to be politicians in society. That is to say, the education of «conscience» in the family life makes the children understand and respect natural law. A virtuous politician defends this law and develops this law in human law. It is not true for a politician to propose human law, but it is against natural law that God has provided for man.

Finally, the Christian family as the virtuous politician in society prepares its family all aspects of human life: *mentality, intellectuality, social lives*, etc. with Christian virtues. This is the unique way for the Christian family to participate themselves in society and the State. The Christian family prepares these for their children in order to make them be politician as its nature to be the representation of Christ to manifest the justice and peace in the world.

4. CHRISTIAN FAMILY AND SOCIAL ECONOMY

4.1. *Social Economy for Christians*

Social economy is one important aspect of social life in society. It is about how people manage their necessities, such as productions, distributions, consumption of goods, and human works. Christians who are the members of society involve in this situation. They support what society does to achieve the well-being of society. However, for social economy which is vital in society,

there are some actions of people in society that manipulate this social economic life, in particular, to seek benefits individually. This aggravates social life in which there is no justice in economic life. Christians, then, who adhere with Christian faith, fight this injustice situation and contribute their principles to establish a good economic life in society. That is to say, Christians want to set up social justice for society which do economy and defend the essential values and virtue in social economic life in society.

In fact, the problem of social economy in society is the ideology, in particular, the radical form of «capitalism». It is an ideology or economic system in which people seek benefits in the field of economic life. Certainly, this economic system is morally not bad, but it will be a moral problem when this ideology sets down «capital» as the most important thing for economy. It means, economy is about how capital supreme all things in human life. Industries and companies think only how they can earn more and more money. Consequently, capitalism becomes liberalism of economy. People can justify anything in economy to seek benefits though it is not right, such as *human trafficking, drugs, and prostitution*. Liberalism of economy destroys the meaning of economy for social life. Economy, which should help people in society to manage their necessities, becomes the enemy for society. Rich people become richer; the poor become poorer. People only think about «money and money» in society by ignoring the way to get it or to respect other people in need. Moreover, in these form, «capitalism» does not care what things produced or sold, even «wild capitalism» justifies human trafficking, prostitution, or drugs to earn money.

Church does not oppose «capitalism», but she criticized when it does not respect human life. Pope Paul IV affirms in his encyclical, *Populorum Progressio*, that this system is not condemned, but «the calamitous system that accompanies it»⁹³ is condemned. Thus, the Church gives orientation to people on social economic life how to do in the economy. It means, Christians do not dispute social economy, but Christians through the Church indicate how social economy must operate in society. The Economy is necessary for human life, to obtain their needs. However, the economy, as the Church frequently repeats, must respect the dignity of man as person, as John Paul II articulates: «the economy and its structures are valid and acceptable only when they are human, that is, made by man and for man».⁹⁴ He adds: «the economy and the production are for the good of man, and they are not for the accumulation of capital».⁹⁵ It is the fundamental principle of social economic life in society. Economy is for man, and it is not man for economy.

Therefore, Christians see the «capital» as a means and not a goal. It is not true when business owner or the State legitimizes any rule to earn more capital. Pope John Paul II, when in 1991 published encyclical *Centesimus Annus*, affirms this understanding:

Returning now to the initial question: can it perhaps be said that, after the failure of Communism, capitalism is the victorious social system and that capitalism should be the goal of the countries now making efforts to rebuild their economy and society? Is this the model which ought to be proposed to the countries of the Third World which are searching for the path to true economic and civil progress? The answer is obviously complex. If by 'capitalism' is meant an economic system which recognizes the fundamental and positive role of business, the market, private property and the resulting responsibility for the means of production, as well as free human creativity in the economic sector, then the answer is certainly in the affirmative, even though it would perhaps be more appropriate to speak of a 'business economy', 'market economy' or simply 'free economy'. But if by 'capitalism' is meant a system in which freedom in the economic sector is not circumscribed within a strong juridical framework which places it at the service of human freedom in its totality, and which sees it as a particular aspect of that freedom, the core of which is ethical and religious, then the reply is certainly negative.⁹⁶

Social economy for Christian must be done by virtues. Virtues, as the quality of man to do something excellently, makes person able to control and master himself to use money and to earn it. In other words, it is only virtuous person who can manage social economy in society or the State wisely. He can make a good decision to use his property for himself and to distribute it for the poor. This is why Pope Benedict published his encyclical, *Caritas in veritate* as the social doctrine of the Church. This encyclical underlines the charity as a primary virtue that makes people do the truth. Obviously, the Holy Father explained: «'Caritas in veritate' is the principle around which the Church's social doctrine turns, a principle that takes on practical form in the criteria that govern moral action. I would like to consider two of these in particular, of special relevance to the commitment to development in an increasingly globalized society: *justice and the common good*.»⁹⁷

Finally, the economy for Christians is not something morally bad. It is a gift from God to man in order to cultivate the earth: «*economic activity is to be considered and undertaken as a grateful response to the vocation which God holds out for each person*. Man is placed in the garden to till and keep it, making use

of it within well specified limits (cfr. *Gen* 2:16-17) with a commitment to perfecting it (cfr. *Gen* 1:26-30, 2:15-16; *Wis* 9:2-3)». ⁹⁸ For this reason, Christians, as people who have a grace from God, through the Church proposes how to operate the economic system in order to respect and do the truth. Virtue, in particular, the charity as the mother of virtues is the fundamental to manifest this truth of economic life. It will build in human heart «solidarity» which helps people to see and evaluate their act to others, as John Paul II pointed out: «Solidarity helps us to see the ‘other’-whether a person, people or nation-not just as some kind of instrument, with a work capacity and physical strength to be exploited at low cost and then discarded when no longer useful, but as our ‘neighbor,’ a ‘helper’ (cfr. *Gen* 2:18-20), to be made a sharer, on a par with ourselves, in the banquet of life to which all are equally invited by God.» ⁹⁹ In other words, virtues which Christians have prevent people doing capitalism or liberalism in economic system in society. It illuminates to people in order to concern toward social justice in society, in particular, taking care of the poor as the victim of the social economic injustice in society.

4.2. *The Family is the Source of the Well-being society*

The relationship between family and society is unseparated from one another, including in the economic situation of society. The family secures society's well-being. There is a correlation between the family and the economy in society. If the family in society can actualize itself, the economy in society can grow well. However, this fact has been refused by some theories of society, in particular, Malthusianism.

In 1798, an Economist-Thomas Robert Malthus (1766-1834), wrote a theory on population in his famous book, *An Essay on the Principle of Population*. He argued that the sum of population will have influenced the supply of food. For him, if human population continually increases, it will cause the deprivation of food production:

The power of population is so superior to the power of the earth to produce subsistence for man, that premature death must in some shape or another visit the human race. The vices of mankind are active and able ministers of depopulation. They are the precursors in the great army of destruction, and often finish the dreadful work themselves. But should they fail in this war of extermination, sickly seasons, epidemics, pestilence, and plague advance in terrific

array, and sweep off their thousands and tens of thousands. Should success be still incomplete, gigantic inevitable famine stalks in the rear, and with one mighty blow levels the population with the food of the world.¹⁰⁰

In his theory, he describes the principle that human populations grow exponentially while food production grows at an arithmetic rate. It means, while food output was likely to increase in a series of twenty-five year intervals in the arithmetic progression 1, 2, 3, 4, 5, 6, 7, 8, 9, and so on, population was capable of increasing in the geometric progression 1, 2, 4, 8, 16, 32, 64, 128, 256, and so forth.¹⁰¹ This theory wishes to predict that men will die because of the insufficiency of food in the future. Human population grows more rapidly than food production. Consequently, it is necessary for people to control population growth through «moral restraint». If human population is controlled, food production will be safe.

Of course, this theory of Malthus changed society to think that population was a social problem. Consequently, it arose the way of controlling human population, such as the use of contraception, although Malthus himself never agreed with this method. Nevertheless, Malthus' theory had influence on some thinkers; it was then unavoidable that contraception became the manifestation of this theory, especially by an economist and political radical Francis Place (1771-1891), who extremely promoted the birth control movement. For him, it is impossible to manifest Malthus' theory without contraception because it was impracticable.¹⁰²

Therefore, in his book, *Illustrations and Proofs of the Principle of Population*, he proposed contraceptive measure as a substitute for Malthus's 'moral restraint'. Consequently, contraception until nowadays has become a tool for the state to restrictive human population for economic growth. Nevertheless, this theory in the reality is not true because the birth control does not have an influence toward the growth of economy, in particular, food production. In contrast, the birth control makes society becomes more and more individualistic and people forget their duty as «the investor» of society. Even, contraception does not respect human body's dignity. It humiliates human sexuality as «tool» of reproduction. Definitely, contraception and the birth control impede the growth of economy because economy has relationship with human families.

Concretely, in the late 2015, China, that since 1970s established the birth control to limit every family to having one child, changes its policy to have two children because of the economic situation. Previously, the government

saw that the policy to control the birth having one child for every family will give the well-being for society, but this policy, in contrast, failed because having one child for a nation makes a problem, moreover the culture of Chinese people like to have more sons than daughters, thus there are many abortions which occurred. Consequently, the families are small numbers because the sum of men is more than women. It makes a problem for a family that only has one sibling because he must take care of his grandparents. This reality has a bad effect for economy and society because the economic life is not balance. Moreover, the number of old people increases and that of productive people decreases. Indubitably, if the government continues its policy, the state will get a bad economic situation. Thus, the government have changed its policy to permit every family to have two children. «The Chinese government hopes that by allowing families to have more children it will lead to a more consumer-driven society as parents face pressure from both children. It will also increase the need for children's products in general and help to drive up sales of products aimed at children».¹⁰³ In fact, it is only a description of how birth control is does not bring precise to establish a good economic situation in a society. Instead, the policy of the birth control tightly has a bad impact for society. Society without families is not a well-being society because the well-being society derives from the well-being families in society.

The Pontifical Council for the family, in 1996, brought together 60 experts on economic and social questions for an international meeting on «The Family and Economy in the Future of Society». In fact, this meeting wants to affirm that the family has a pivotal role for the economic growth of society in the future. It said, «The family is a stable and lasting union, based on human history, this natural institution has played an essential role in the economy at all levels».¹⁰⁴ The family is the foundation of human capital because through the mutual commitment of marriage, by having, raising and educating children, the family is both the producer of human capital and its first investor. For this reason, the family is key for society to have a good economic life. «If the family flourishes, society will be sound».¹⁰⁵ It means that family and society are integrated and have a reciprocal process: «the family cannot survive without a good economy, and society cannot survive without good families». There are three principles that make the family effective for economy in society, that is «subsidiarity», «the common good», and «solidarity. Those principles are effective because they exist in the family. The family struggles to manifest the common good for its family through «subsidiarity» and «solidarity». Therefore, society can be a well-being society if society makes economic

policies that concern with families, for instance, protecting the family's rights in society: marriage life, the education of the children, and social security for families.

Finally, the family is the first «protagonist» to manifest the well-being for society. It means that families as investor of society must prepare their children to be good leaders to build a society. Society needs families which are the first source of society. If society has good leaders, it is sure that society will be welfare, as Pope John Paul II said, «The social role of families is called upon to find expression also in the form of political intervention: families should be the first to take steps to see that the laws and institutions of the State not only do not offend but support and positively defend the rights and duties of the family». For this reason, families cannot close their eyes towards society. Families must be aware of the situation of society because the family is, as it has been said above, «the blueprint» of society. As a result, «Parents should cultivate in their children the personal and social values and virtues which are essential for a healthy and just society and its economy».¹⁰⁶

4.3. *Christian Family: The Virtuous «Consumerist»*

Although the theory of Thomas Malthus on the increasing of population in society will impact the social economy of society has failed, this ideology has developed in society by constructing some assumptions that the small number of family will give the wellbeing of society. Consequently, this expectation generates a system of procreation control in society which people begin to legally use contraception and limit birth.

Undoubtedly, this is also going to annoy the economic growth of society. The procreation control, which gives an expectation to provide welfare of society, does not bring society become better, but in contrast it makes society deal with social problems that destroy the stability of society,¹⁰⁷ especially the distribution of contraception make protistutions and cohabitation easy in society. Also, this will be more crisis when capitalism, as the fundamental of consumerism, justifies whatever way to earn benefits, especially in family life. This will be economic disaster for family because families in society become consumerist families, rather than productive families.¹⁰⁸

Therefore, Christian family which is the family within Christian virtues cannot stay silent with this problem. It has a responsibility to establish society base on its faith, because «Faith in Jesus Christ makes it possible to have

*a correct understanding of social development, in the context of an integral and solidarity humanism».*¹⁰⁹ Consequently, Christian family, which believes that only in Christ who redeemed man from his sin people can change from his/her old mentality, helps society to solve this problem. In this case, Christian family fights against the culture of consumerist which undermines in society. That is to say, Christian family promotes in society that the true happiness is not having wealth, but to be closed with God. It gives an example through its family life. Christian parents educate their children to understand that consumerism is against with charity. Consumerism is never giving satisfaction for people, even this can hurt another person. Thus, children are trained by parents that they are not individualistic people who concerns only with their family, but they are a virtuous family which holds fast to its faith in Christ, so that they want to share with others. Concretely, Christian family, as «virtuous consumerist» which believe that the richness is a blessing from God, does not save or use its prosperity for itself, but also for helping other people in needs. They understand that this is a manifestation of Christian love that Christ has taught.

Furthermore, the Christian family, as «the virtuous consumerist» promotes in society the truth of social economic life through its family life. Parents must educate their children the economic principle of Christian faith that economy should serve human person, and not man who serves economy. Thus, parents teach to their children how to be wise in using wealth by training their children *the virtue of gratitude and solidarity*. That is to say, parents explain the children that people must be grateful to God because everything that man gets belongs to God, so that they give understanding to their children that it is not wrong if a family wants to make its family have well-being; or it is not wrong for a family to seek wealth as much as possible, but a family must remember to the Christian principle that wealth is not the goal of the family life.¹¹⁰ Moreover, virtuous parents must educate their children to be moderate in other to make them control their «buying habit». In other words, parents guide and give example their children to no waste their money to buy something not needed or only for sensual pleasure. Parents teach their children to sort out which one is important and not, so that children can determine their needs.

Finally, the Christian families are stable and permanent to support the dignity of the family life. In this case, Christian family, as the virtuous family, defend human life by opposing the movement of anti-prolife. In fact, Christian families, as the miniature of the Church, who have the same mission of the

Church promote the Christian principle by means of denying the economic help held by the State or some organizations for promoting the using of contraception, or the legalization of procured abortion.¹¹¹ It means, the Christian family does not accept the government programs or private programs which try to legalize anti-pro life by using the financial assistance or the financial security assistance.¹¹²

In addition, the Christian families promote the family economics in the society. It means, Christian family educates themselves to construct the family which each of family member has a mutual support for financial. Thus, Christian family in society encourages to help a family member which have financial problems, defends the marriage and family life, and denies any government policy which controls the number of birth. Christian family recommends «the strong family life» because «Through the mutual commitment of marriage, by having, raising and educating children, the family is both the producer of human capital and its first investor».¹¹³

5. CHRISTIAN FAMILY AND SOCIAL ECOLOGY

The rapid change technology and industry has a bad impact for society, in particular the environment problem. People are less to take care their environment. They often become destroyer of human environment by pollutions. Hence, I will here present how ecological crisis in society happens and how Christian family can be the virtuous ecologist family through its life style which believes in Christ.

5.1. *Ecological Crisis in Society*

The advancement of technology in human life gives positive impact for human society in the world. Man has a facility to do something more in his life. Technology helps man to cultivate the earth better. Industrial life grows rapidly. Economy increases sharply. Everything can be done easily. However, this technology has also a negative impact for man, in particular environmental effect. The use of chemical product to plant in the field makes soil erosion. A great number of factories in the cities produce water and air pollutions. Consequently, human environment as a home for man has changed. Man faces damaged human environment, as Bill McKibben in

his book, *Earth: Making Life on a Tough New Planet*, illustrated that the earth has been changed and man face a danger of ecological crisis:

Earth has changed in profound ways, ways that have already taken us out of the sweet spot where humans so long thrived... The world hasn't ended, but the world as we know it has – even if we don't quite know it yet. We imagine we still live back on that old planet, that the disturbances we see around us are the old random and freakish kind. But they're not. It's a different place. A different planet... This is one of those rare moments, the start of a change far larger and more thoroughgoing than anything we can read in the records of man, on a par with the biggest dangers we can read in the records of rock and ice.¹¹⁴

Now, «What is ecological crisis in society?» «Is ecological crisis natural problem or problem made by human beings?» Certainly, ecological crisis in society is an environmental damage caused by human indifference to the living world. Man does not cultivate human environment as he must do, but man, on the contrary, disposes it. People are cutting trees and burning forests without calculation. They invent nuclear energy, build green houses, etc. All of these indicate that they do not think about the condition of environment. Inevitably, this conceives numerous environmental issues. Man faces a crisis that they have invented. In fact, this crisis basically is caused by the misconception of «the anthropological concept» which man thinks that he is superior toward another creature: «man is the central of other creature in the world» (*anthropocentrism*).¹¹⁵ Hence, ecological crisis is not only about crisis of human life, but it is about all of human environment, including species in the earth. This crisis makes man lose his environment as a place or home to live well. It makes man feel sick, not able to enjoy his life in his home because they are threatened by the danger of environmental damages, such as pollutions and climate change, water issue, and loss of biodiversity. Therefore, ecological crisis is human issue that man has done because of his negligence.

Obviously, this situation of environmental damage has its root. Murray Boochin, a pioneer of ecology movement and co-founded the Institute for Social Ecology wrote in his article, «The Ecological Crisis, Socialism, and the Need to Remake Society»,¹¹⁶ that the fundamental root of this crisis is *social character*. He indicated that the social character of man, in particular to dominate other people historically made man extend their domination outward from society into the natural world. Nonetheless, the truly problem of this domination is when this domination is removed from social life and replaced by new concepts, such as «egalitarian and sharing society, powerful ideologi-

cal, technological, and systemic forces».¹¹⁷ These made people, then, degrade the environment, the entire biosphere. Moreover, he emphasized that the other root of society is capitalism. He said: «the modern market society that we call capitalism, and its alter ego, 'state socialism,' has brought all the historic problems of domination to a head».¹¹⁸ It means, this capitalism does not think about human environment, but it only thinks how to get more and more benefits from the earth economically. Definitely, not only will the environment be destroyed, but also human beings will be destroyed because man cannot be separated from his environment.

Finally, ecological crisis is indeed also moral issue, which is caused by some ethical systems based on *anthropocentrism*, such as *consequentialism*, *utilitarianism*, and *hedonism*. For this reason, this crisis requires an ethics which can help man to control himself to cultivate the earth. It is «ecological virtue»¹¹⁹, which is an environmental ethics based on virtue, as Keith Douglass Warner OFM and David De Cosse suggest: «Virtue ethics can be particularly helpful for any kind of leadership because they nurture the formation of character, the lasting habits of the heart and mind necessary to affect positive change in the world».¹²⁰ Therefore, man will understand that ecology is an element of human life, thus he uses it prudently. Moreover, he does not destroy his environment though he needs it to earn benefit. Man will also think about his future, especially his generations. In other words, «Virtues can provide the basis for engaging those who think differently, who do not perceive issues of environmental degradation in the same way».¹²¹

5.2. *Christians and Ecology*

The Ecological Crisis, for Christians, is not only a human issue but it is also about human vocation from God as the Creator of the universe to keep the world (cfr. Gen 1:28-31). Pope Francis, in his encyclical *Laudato Si*, asserted, by quoting the document of Halki Summit I: «As Christians, we are also called 'to accept the world as a sacrament of communion, as a way of sharing with God and our neighbours on a global scale. It is our humble conviction that the divine and the human meet in the slightest detail in the seamless garment of God's creation, in the last speck of dust of our planet'».¹²² Therefore, keeping ecology, for Christians, is a duty from God to human beings, as Pope Benedict XVI indicated in his encyclical *Caritas in Veritate*: «The environment is God's gift to everyone, and in our use of it we have a responsibility towards

the poor, towards future generations and towards humanity as a whole. When nature, including the human being, is viewed as the result of mere chance or evolutionary determinism, our sense of responsibility wanes». ¹²³

Therefore, Christians suppose these ecological issues have, as Pope John Paul II said, «moral character». ¹²⁴ «First among these is the indiscriminate application and advances in science and technology. Many recent discoveries have brought undeniable benefits to humanity». ¹²⁵ In other words, man does not appreciate his role from God in the world to protect ecology. Man forgets his nature, as Pope Benedicts XVI said: «man is not only a freedom which he creates for himself. Man does not create himself. He is spirit and will, but also nature». ¹²⁶ Consequently, this makes man build a kingdom for himself through ideology, such as hedonism which established consumerism culture and forgot to concern with his environment. Definitely, man does not respect his Creator, even he eliminates God from his life so that he feels that he is free and becomes the «owner» of the earth and can do whatever he wants towards the earth. This ecological crisis, in fact, happens in human life by this man's deeds.

Now, «How must Christians respect ecology?» Firstly, Pope Francis proposed the personage of St. Francis Assisi, a person who loves God through all his creatures as the model of Christian ecologist. The Pope emphasized the spirituality of St. Francis which looks at the human environment as a creation for God, thus Christians must understand that ecology as «brothers». This is why Pope Francis articulated: «if we no longer speak the language of fraternity and beauty in our relationship with the world, our attitude will be that of masters, consumers, ruthless exploiters, unable to set limits on their immediate needs». ¹²⁷ Here, the Holy Father indicates that fraternity with ecology makes man to be true person that respect its identity as God's creature which is given a duty to master the earth wisely. Christians are aware of his position in the world as «the servant of God». They support and struggle for what is true, including this ecology. Thus, Christians are fully confident that «Respect for life and for the dignity of the human person extends also to the rest of creation, which is called to join man in praising God (cfr. Ps 148:96)». ¹²⁸

In addition, Christians as people who have faith and believe in God behave to ecology in accordance with their faith. They believe that between God, man and the earth there has been one relationship from the beginning in the creation of the universe. They believe also that Christians have been redeemed by Christ, a new Adam, as a new creation. This awakens Christians to participate with God to cultivate the earth. In this case, Pope Francis explains

that God in the book of Genesis permits man to dominate the earth (cfr. Gen 1:28), but it does not mean that man can do whatever he wants. However, this asserted that man has a responsibility to cultivate the earth: «The biblical texts are to be read in their context, with an appropriate hermeneutic, recognizing that they tell us to ‘till and keep’ the garden of the world (cfr. Gen 2:15). ‘Tilling’ refers to cultivating, ploughing or working, while ‘keeping’ means caring, protecting, overseeing and preserving».¹²⁹

Indeed, this participation with God to cultivate the earth cannot only be executed by human power; Christ gave man the Holy Spirit who will encourage man to do this duty to protect ecology. Saint John Paul II pointed out: «The Holy Spirit can be said to possess an infinite creativity, proper to the divine mind, which knows how to loosen the knots of human affairs, including the most complex and inscrutable».¹³⁰ It means, man, who by the original sin cannot reach out the truth without grace from Christ, needs the Holy Spirit that Christ has given to help man avoid acting immoral deeds towards ecology.

Finally, ecology for Christians does not have the ultimate purpose for man himself, but it has only one purpose, that is «all creatures are moving forward with us and through us towards a common point of arrival, which is God, in that transcendent fullness where the risen Christ embraces and illumines all things»,¹³¹ as St. Paul said: «for in him (Christ) were created all things in heaven and on earth: everything visible and everything invisible, thrones, ruling forces, sovereignties, powers – all things were created through him and for him» (Col 1:16). Hence, «Human beings, endowed with intelligence and love, and drawn by the fullness of Christ, are called to lead all creatures back to their Creator».¹³²

5.3. *The Christian Family: The Virtuous Ecologist*

In fact, the crisis of ecology that happens in society may be seen as a part of family crisis. More and more families become consumptive communities without thinking about their environment. Absolutely, this needs a change to establish a healthy society which stays away from pollutions. Families as the basic cell of society are the root to establish this healthy society because the family is «the first and fundamental structure for human ecology».¹³³ Thus, families cannot close their eyes toward their environment threatened by the environmental degradation. They are responsible toward ecological issues. For this reason, Pope Francis urged families to rethink their consumptive be-

haviours: «In the family too, we can rethink our habits of consumption and join in caring for the environment as our common home».¹³⁴

Christian families as «*ecclesia domestica*» are «placed at the service of the building up the Kingdom of God in history by participating in the life and mission of the Church».¹³⁵ Consequently, they have a duty, the same as the Church, to promote, in this case, a healthy environment for society inside and outside their families, as Pope Francis said, «The family is the principal agent of an integral ecology, because it is the primary social agent, which contains within it the two foundational principles of human civilization on the earth: the principle of communion and the principle of fruitfulness».¹³⁶ Thus, to establish a healthy environment in society, first at all, Christian families establish their family to love ecology inside their families and outside their families. John Paul II said: «Inspired and sustained by the new commandment of love, the Christian family welcomes, respects and serves every human being, considering each one in his or her dignity as person and as a child of God.»¹³⁷ Thus, «In the family we first learn how to show love and respect for life; we are taught the proper use of things, order and cleanliness, respect for the local ecosystem and care for all creatures. In the family, we receive an integral education, which enables us to grow harmoniously in personal maturity».¹³⁸

Furthermore, it is true that the duty to restore human environment is preceded by the family first because man cannot respect human environment if the family life is not healthy: «Not only has God given the earth to man, who must use it with respect for the original good purpose for which it was given, but, man too is God's gift to man. He must therefore respect the natural and moral structure with which he has been endowed».¹³⁹ Thus, Christian families as virtuous families in society, as Pope Francis writes: «Learning to accept our body, to care for it and to respect its fullest meaning, is an essential element of any genuine human ecology. Also, valuing one's own body in its femininity or masculinity is necessary if I am going to be able to recognize myself in an encounter with someone who is different».¹⁴⁰

Christian families, then, educate themselves to be virtuous ecologists who understand well the problem of environment. It means, Christian families prepare the mentality which respects environment as a part of human life in their families. They must begin in their families to create «the culture of conserve», instead of «the culture of waste».¹⁴¹ This is the primary act for families that must be done, as Pope Francis clearly explains: «Ecological culture cannot be reduced to a series of urgent and partial responses to the immediate problems of pollution, environmental decay and the depletion of natural resources. There

needs to be a distinctive way of looking at things, a way of thinking, policies, an educational programme, a lifestyle and a spirituality which together generate resistance to the assault of the technocratic paradigm».¹⁴²

This implementation needs, as Pope John Paul II called, «ecological conversion».¹⁴³ Definitely, this conversion articulates that Christian families do not live only with man's power, but with the grace of God. Concretely, Christian families look at human ecology as Christ looks at the world. It means, Christian families, both parents, children and elderly educate and build themselves «a healthy relationship with creation» as «one dimension of overall personal conversion which entails the recognition of our errors, sins, faults and failures, and leads to heartfelt repentance and desire to change».¹⁴⁴ For this reason, Christian families defend the dignity of human person and cultivate human environment prudently. They establish in their families, what Pope Francis said, «integral ecology».¹⁴⁵

Finally, Christian families as virtuous ecologist build their families as the family of Nazareth. It means, Christian families as virtuous ecologist can understand how to create a new world without ecological issues by the spiritual life of the family of Nazareth, as Pope Francis indicates: «The rich heritage of Christian spirituality, the fruit of twenty centuries of personal and communal experience, has a precious contribution to make to the renewal of humanity».¹⁴⁶ Thus, Christian families by their Christian virtues are the school of spirituality which identifies their families as the family of Nazareth. They learn how to care for the world and humanity «through work and generous presence».¹⁴⁷ Absolutely, Christian families cannot establish perfectly the world, but Christian families as virtuous ecologists in the world have hope and try to manifest what they can by walking with God until Christ himself make new the world (cfr. Rev 21:5).

SUMMARY

Society is a vital place for human life. It is a place where people can live peacefully and joyfully. Society must become, as John Paul II has affirmed, «the civilization of love». Nonetheless, a society cannot be a good place for people when there are many social problems in its inhabitants because society does not live with love. This is why, it needs families, as the basic cell of society, families that consistently live in accordance with essential human values, that is Christian families.

Certainly, Christian family can live essential human values, first of all, because it is a family which is born from love and lives with love. From this love, they live with virtues as the realization of love that they have. Secondly, it they can live essential human values because Christian families have the grace given by Christ and the action of the Holy Spirit. Therefore, Christian family can construct «the civilization of love». It can be an icon for other family because Christian family lives in society, and it has a duty to help society. It means that Christian family is «the place of origin and the most effective means for humanizing and personalizing society: it makes an original contribution in depth to building up the world, by making possible a life that is properly speaking human, in particular by guarding and transmitting virtues and ‘values’.»¹⁴⁸

Notes

1. FC 42.
2. FC 2.
3. Cfr. FC 47.
4. Cfr. GrS 13.
5. FERNÁNDEZ, A., *Diccionario de Teología Moral*, Burgos: Monte Carmelo, 2005, 329.
6. JOHN PAUL II, *Speech to the UNESCO*, Paris, 2 June 1980.
7. In according to English Anthropologist Edward B. Tylor, culture is «that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society». TYLOR, E.B., *Primitive Culture*, New York: Harper and Row, 1958, 1. Therefore, the natural law is element of the culture.
8. FREIBACH-HEIFETZ, D., «Secular Humanism», in Y. KORNBERG GREENBERG (ed.), *Encyclopedia of Love in World Religion*, vol. 2 (Santa Barbara, CA: ABC-CLIO, 2008), 538-540.
9. EV 12.
10. Cfr. EV 19.
11. Pope interprets in perspective the fact that countries legalized the culture of death: «The fact that legislation in many countries, perhaps even departing from basic principles of their Constitutions, has determined not to punish these practices against life, and even to make them altogether legal, is both a disturbing symptom and a significant cause of grave moral decline» (EV 4).
12. *Ibidem*.
13. *Ibidem*.
14. AL 32.
15. AL 34.
16. *Ibidem*.
17. See EV 92.
18. CA 39.
19. «It is not easy for man, wounded by sin, to maintain moral balance. Christ's gift of salvation offers us the grace necessary to persevere in the pursuit of the virtues. Everyone should always ask for this grace of light and strength, frequent the sacraments, cooperate with the Holy Spirit, and follow his calls to love what is good and shun evil» (CCC 1811).
20. AL 35.
21. FRANCIS, *Address of Pope Francis to Participants in The Plenary Assembly of the Pontifical Council for the Family*, 25 October 2013.
22. KELLER, S.L., «Sanctuary of Life», taken from Lay Witness Magazine Jan/Feb 2002, <http://www.cuf.org/2002/01/sanctuary-of-life> (accessed 10 April 2015).
23. *Ibidem*.
24. CA n. 39; EV n. 92.
25. FC 32.

26. EV 92.
27. EV 94. This is also affirmed by Pope Francis that the family and the Church need to cooperate to establish the culture of life: «The Church is called to cooperate with parents through suitable pastoral initiatives, assisting them in the fulfilment of their educational mission. She must always do this by helping them to appreciate their proper role and to realize that by their reception of the sacrament of marriage they become ministers of their children's education. In educating them, they build up the Church, and in so doing, they accept a God-given vocation». AL 85.
28. GrS 2.
29. FC 18.
30. Saint John Paul II emphasized that Christian family has «evangelical discernment» that illuminates it according to the plan of God, Creator and Redeemer. Thus «Christian spouses and parents can and should offer their unique and irreplaceable contribution to the elaboration of an authentic evangelical discernment in the various situations and cultures in which men and women live their marriage and their family life». FC 5.
31. AL 59.
32. Cfr. CCC 1601.
33. THE PONTIFICAL COUNCIL FOR THE FAMILY, *The Truth and Meaning on Human Sexuality*, 8 December 1991, n. 1.
34. EV 23.
35. EV 29.
36. Cfr. GRABOWSKI, J.S., *Sex and Virtue: An Introduction of Sexual Ethics*, Washington D.C.: The Catholic University of American Press, 2003, 164.
37. See Chapter III. As Pope Benedict explains that «eros» and «agaphe» are two forms of love. They do not oppose to each other, but they are complementary. It means, the form of «eros» is not bad love, but it needs «agaphe the form of «agaphe» to obtain the true love. True love has two dimension: «eros» and «agaphe». cfr. DCE 8.
38. *Ibidem*.
39. Cfr. POLAINO-LORENTE, A., «Educación de los sentimientos y la sexualidad», in *Revista Española Pedagogía*, n. 235 (2006), 429-452.
40. FC 37.
41. Pope Francis said prudently in this theme: «Sex education should provide information while keeping in mind that children and young people have not yet attained full maturity. The information has to come at a proper time and in a way suited to their age». AL 281. John Paul II also indicates that the marriage education, including sex education, needs to be given as a gradual and continuous process: remote, proximate and immediate preparation. See. FC 66.
42. SACRED CONGREGATION FOR CATHOLIC EDUCATION, *Educational Guidance in Human Love*, n. 32, 1 November 1983. See also United States Catholic Conference, *Human Sexuality: A Catholic Perspective for Education and Lifelong Learning*, Washington: USCCB Publishing, 1991, 75. «Sexuality education is not reducible to a set of simple teaching material about human organ system and their biological functions. Nor can it be taught in one isolated course or in the abstract realm of theory alone. The ultimate objective of education in human sexuality is the personal realization of total sexual identity and the affective maturation of the learner. This includes not only mastering data related to one's sexual organs, hormones, and bodily functions, but also acquiring a more mature perception concerning oneself, interpersonal relationships, and the human and Christian values at stake. Over time, the learner will develop a sense of self-control appropriate to his or her vocation in life and mature in understanding sexual morality in accord with the Church's teaching and tradition.»
43. *Ibid.*, n. 283.
44. EV 92.

45. PONTIFICAL COUNCIL FOR SOCIAL COMMUNICATIONS, *Pastoral Instruction «Aetatis Novae» on Social Communication*, 22 February 1992, n. 1.
46. Jane R. Thiebaud, in the prologue of her article «Effects of Technology on People: Living F2F (Face to face) Conversation and Social Interaction» clearly pointed out the bad effect of this technology: «Since the appearance of technology, human beings have neglected each other and themselves. Technology, together with commerce, has slowly robbed humans of their innate abilities and amputated them of their capacities. Today, far too many of us find ourselves in poor health, depressed, isolated, alienated, alcoholics, drug addicts, overweight, stressed out, overworked, and exhausted». THIEBAUD, J.R., «Effect of Technology on People: Living F2F Conversation and Social Interaction», in E. ROSE (ed.), *Proceedings of the Media Ecology Association*, vol. 11 (2010), 117-127. Also, Pontifical Council for Social Communications has warned this effect: «The constant availability of images and ideas, and their rapid transmission even from continent to continent, have profound consequences, both positive and negative, for the psychological, moral and social development of persons, the structure and functioning of societies, intercultural communications, and the perception and transmission of values, world views, ideologies, and religious beliefs». PONTIFICAL COUNCIL FOR SOCIAL COMMUNICATIONS, *Pastoral Instruction «Aetatis Novae» on Social Communication*, 22 February 1992, n. 4.
47. Sherry Turkle in her book *Alone together: Why we expect more from Technology less from each other* explains how technology give not satisfaction in relationship, even it makes people feeling alone. In family life, communication by new communication technology does not bring the closeness between members of family because they cannot directly contact each other. She expresses that communication technology (phone, E-mail and media social) nowadays makes easy contact each other, but it can make family far when this technology gives distance between them in reality: family needs conversation as a community. Cfr. TURKLE, S., *Alone together: Why we expect more from Technology less from each other*, New York: Basic Book, 2011, 279-296.
48. GrS 20.
49. SERRANO OCEJA, J.F., «Familia y Medios de Comunicación», in N. ALVAREZ DE LAS ASTURIAS (ed.), *Redescubrir La Familia*, Madrid: Palabra: 2015, 209-231.
50. IM 1.
51. JOHN PAUL II, *Message of The Holy Father for the 38th World Social Communications Day*, 23 May 2004.
52. JOHN PAUL II, *Message of The Holy Father for the 26th World Social Communications Day*, 31 May 1992.
53. *Ibidem*.
54. PAUL VI, *Message of The Holy Father for The World Social Communications Day*, 7 May 1967.
55. JOHN PAUL II, *Apostolic Letter the Rapid Development*, 24 January 2005, n. 4.
56. FRANCIS, *Message of The Holy Father for the 48th World Social Communications Day*, 1 June 2014.
57. *Ibid*.
58. JOHN PAUL II, *Apostolic Letter the Rapid Development*, 24 January 2005, n. 2.
59. Cfr. BENEDICT XVI, *Message of The Holy Father for the 45th World Social Communications Day*, 5 June 2011.
60. *Ibid*. This text of Pope Benedict, now emerit, is a very suggesting message concerning evangelization through the Media.
61. «The Church's approach to the means of social communication is fundamentally positive, encouraging. She does not simply stand in judgment and condemn; rather, she considers these instruments to be not only products of human genius but also great gifts of God and true signs of the times (cfr. IM 1; EN 45; RM 37). She desires to support those who are professionally involved in communication by setting out positive principles to assist them in their work, while fostering a dialogue in which all interested parties – today, that means nearly everyone – can participate». Pontifical Council for Social Communication, *Ethic in Internet*, 22 February 2002, n. 4.

62. Cfr. FRANCIS, *Message of The Holy Father for the 49th World Social Communications Day*, 23 January 2015.
63. Cfr. *ibid.*
64. *Ibidem.*
65. AL 278.
66. PONTIFICAL COUNCIL FOR SOCIAL COMMUNICATION, *op. cit.*, n. 13.
67. CRAWFORD, J.V., *Internet Surfing Safely: Protection Issues for Children and Young Adults*, New York: Nova Science Publishers, 2009, 110.
68. *Ibidem.*
69. JOHN PAUL II, *Message of The Holy Father for the 26th World Social Communications Day*, 23 May 2004.
70. ST I-II, q. 3, art. 3.
71. JUAN PABLO II, *El Político Cristiano debe dar Testimonio de su fe y Ser Coherente con Sus Principios*, Discurso a Peregrinos Parlamentarios y Políticos del Jubileo de Los Políticos, 4 noviembre 2000.
72. CíV 5.
73. PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of Social Doctrine of the Church*, n. 379.
74. JOHN PAUL II, *Homilía en Toledo*, España, 4 noviembre 1982.
75. The Church proclaims that Christ, the conqueror of death, reigns over the universe that he himself has redeemed. His kingdom includes even the present times and will end only when everything is handed over to the Father and human history is brought to completion in the final judgment (cfr. 1 Cor 15:20-28). PONTIFICAL COUNCIL FOR JUSTICE AND PEACE, *Compendium of Social Doctrine of the Church*, n. 383.
76. JUAN PABLO II, *Discurso a Obispos de Uruguay*, 26 octubre 1989.
77. HILMES, K.R., *Christianity and the Political Order*, New York: Orbis book, 2013, 244.
78. Cfr. *ibid.*, 241.
79. The Church never involves in the politics. The Church recognizes the autonomy of politics: «La Iglesia reconoce, respeta y alienta la legítima autonomía de las realidades temporales, y específicamente de la política». JOHN PAUL II, *Discurso a los políticos en Buenos Aires*, Argentina, 6 April 1987.
80. Pontifical Council for Justice and Peace, *Compendium of Social Doctrine of the Church*, n. 33.
81. Cfr. MONTORO GURICH, C., «Familia, Política y Política familiar», in C. MONTORO GURICH and G. BARRIOS BAUDOR (dir.), *Políticas familiares*, Pamplona: Eunsa, 2008, 27-39.
82. Cfr. *ibid.*
83. *Ibidem.*
84. PAGLIA, V., *Celebrating 30th anniversary the Charter of the Right of the Family*, 31 March 2013.
85. GrS 17.
86. JOHN PAUL II, *Discurso en Asunción*, 16 May 1988.
87. MIJARES, B., «La familia y la necesidad de políticas familiares», 19 May 2009: http://encuentra.com/familia_y_actualidad2/la_familia_y_la_necesidad_de_politicas_familiares16392 (accessed 2 April 2016).
88. Pope Francis in his meeting with the Community of Christian Life and the Student Missionary League answered some questions on politics. He clearly affirmed the church is the community of Christians who adore the Father, follow the way of the Son and receive the gift of the Holy Spirit, thus it is not a political party. However, the Holy Father underlined and approved that individual Catholics must get involved in politics because politics (he quoted Blessed Paul VI) is «one of highest forms of charity». Cfr. FRANCIS, *Address of Holiness Pope Francis to the Community of Christian Life and Missionary Student's League of Italy*, 30 April 2015.
89. FC 44, GS 30.

90. FC 2.
91. PULASKI, C., «Christian virtue and Political Order», 19 October 2013: <http://www.trueson-sofabraham.com/christian-virtue-political-order.htm> (accessed 5-4-2016).
92. *Ibidem*.
93. PP 26.
94. JOHN PAUL II, *Discurso en el complejo industrial Solvay*, Italy, 19 July 1982.
95. JOHN PAUL II, *Discurso a los empresarios en Milán*, Italy, 22 May 1983.
96. CA 42.
97. CiV 6.
98. *Compendium of the Social doctrine of the Church*, n. 326.
99. SRS 39.
100. MALTHUS, Th., *An Essay on the Principle of Population* (London: J. Johnson, 1798), 44.
101. AAG Centre for Global Geography Education, *Malthusian Theory of Population*: http://cgge.aag.org/PopulationandNaturalResources1e/CF_PopNatRes_Jan10/CF_PopNatRes_Jan108.html (accessed 10 November 2016).
102. Cfr. ROBERTSON, W.H., *An Illustrated History of Contraception*, New Jersey: Parthenon Publishing, 1990, 78. Also See HIMMES, N.E., *Medical History of Contraception*, Baltimore: Williams and Wilkins, Co, 1936, 213.
103. CHINA INSIGHT, «Changes to the One Child Policy and the Effects on the Chinese Economy»: <http://www.internshipschina.com/community/chinainsights2/55-china-insights/709-one-child-policy-changes-and-the-effects-on-the-chinese-economy#.VuBWusdjoIY> (accessed 15 December 2016).
104. PONTIFICAL COUNCIL FOR THE FAMILY, *An Economy for the Family*, 20 March 1996.
105. *Ibidem*.
106. *Ibidem*.
107. «The decline in population, due to a mentality against having children and promoted by the world politics of reproductive health, creates not only a situation in which the relationship between generations is no longer ensured but also the danger that, over time, this decline will lead to economic impoverishment and a loss of hope in the future». AL 41.
108. Richard H. Robbin describes that capitalism constructs a consumerist culture. He underlines that in the nineteenth century capitalism in the USA deliberately urges people to consume with transforming buying habits to make the luxuries become necessities through three ways: *a revolution in marketing and advertising, a restructuring of major societal institutions, and a revolution in spiritual and intellectual values*. See ROBBINS, R.H., *Global Problem and Culture of Capitalism*, London: Ally and Bacon, 2002, 10-22.
109. *Compendium of the Social doctrine of the Church*, n. 327.
110. Pope Francis in his apostolic exhortation underlines this problem of social economy. He affirms that the misunderstanding of the goal of economy makes young fail to understand family life, so that they postpone their wedding. Cfr. AL 40.
111. Cfr. FC 30.
112. The anti pro-life policy appeared, for example, in 2014 in the USA when Obama legalized a health insurance called Obamacare. This insurance explicitly gives a financial assistance for women who do abortion.
113. PONTIFICAL COUNCIL FOR FAMILY, *An Economy for Family*, L'Osservatore Romano, 20 March 1996.
114. MCKIBBEN, B., *Earth: Making Life on a Tough New Planet*, New York: Times Books, 2010, 2-3.
115. See. CANET TORRA, F., *La Dimensión Moral de La Cuestión Ecológica*, Pamplona: EUNSA, 2014, 37-55.
116. BOOCHIN, M., «The Ecological Crisis, Socialism, and the Need to Remake Society», *Society and Nature* 2, no. 3 (1994).

117. *Ibidem*.
118. *Ibidem*.
119. NATIONAL CONFERENCE OF THE BISHOPS OF BRAZIL, *A Igreja e a Questão Ecológica*, São Paulo: Edições Paulinas, 1992, 53-54.
120. DOUGLASS WARNER, K., OFM and DE COSSE, D., «Environmental Ethic», 1 May 2009: <https://www.scu.edu/ethics/focus-areas/more/environmentalethics/resources/a-short-course-in-environmental-ethics/lesson-six> (accessed 24 April 2016)
121. *Ibidem*.
122. LS 9.
123. Cív 48.
124. JOHN PAUL II, *Message for the 1990 World Day of Peace*, 1 January 1990, n. 6.
125. *Ibidem*.
126. BENEDICT XVI, *Address to the Bundestag in Berlin*, 22 September 2011.
127. LS 11.
128. JOHN PAUL II, *Message for the 1990 World Day of Peace*, n. 13.
129. LS 67. This principle criticised Lynn White who claimed that the ecological crisis is caused by the Judeo-Christian's doctrine that articulates that man was encouraged to exploit of nature by maintain human superiority toward all forms of life in the earth. (See. WHITE, L., «The Historical Roots of Our Ecologic Crisis», in *Science*, New Series, vol. 155, n° 3767 (10 March 1967) 1203-1207.
130. JOHN PAUL II, *Catechesis*, 24 April 1991, n. 6
131. LS 83.
132. *Ibid*.
133. CA 39.
134. AL 277.
135. FC 49.
136. FRANCIS, *Catechesis*, 30 September 2015.
137. FC 64.
138. LS 213.
139. AL 38.
140. LS155. From here we could develop some arguments to respond to the ideology of «transgender». May be in its foundations it can be found the cultural rejection of a creative God: we are not only spirit and will and freedom, but also nature. It would be very interesting to investigate the roots of this rejection.
141. See. FRANCIS, *General Audience*, 5 June 2013.
142. *Ibid.*, n. 111.
143. JOHN PAUL II, *Catechesis*, 7 January 2001.
144. LS 218.
145. LS 137.
146. LS 216.
147. Cfr. *ibid.*, p. 242.
148. FC 43.

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